English Reprints.

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Edited by EDWARD ARBER, F.S.A., etc.,
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WILLIAM ROY and JEROME BARLOW.

REDE ME AND BE NOTT WROTHE. 1528.

A PROPER DYALOGE BETWEENE A GENTILLMAN AND A HUSBANDMAN, ETC. 1530.

A COMPENDIOUS TREATISE, ETC. 1530.

Sir W. RALEIGH—G. MARKHAM
J. H. van LINSCHOTEN.

THE LAST FIGHT OF THE REVENGE AT SEA. 1591.

BARNABE GOOGE.

EGLOGS, EPYTAPHES, AND SONETTES. 1563.

SOUTHGATE, LONDON, N.
1871.
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English Reprints.

Rede me and be nott wrothe,
For I ſaye no thinge but trothe.

WRITTEN BY

WILLIAM ROY and JEROME BARLOWE,

English Observant Franciscan Friars.

PRINTED BY JOHN SCHOTT AT STRASBURG IN 1528.

A Proper Dyaloge betwene a Gentillman and a Husbandman:

Eche complaynynge to other their miſerable calamite through the ambicion of the clergye.

TOGETHER WITH

A compendious olde Treatyse:

Shewynge howe that we ought to haue the Scripture in Englyſſhe.

WRITTEN BY A LOLLARD, ABOUT 1450 A.D.

PRINTED BY HANS LUFT AT MARBURG, HESSE, IN 1530.

From the Unique copy in the British Museum.

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SOUTHGATE, LONDON, N.

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Rede me and be nott wrothe,
For I speake no thinge but trothe.

INTRODUCTION.

THE old imperial city of Strafburg was one of the cities of refuge to the early Proteſtant reformers, eſpecially to thoſe of the ſchool of Zuingle. It was a Free City. Gradually the inhabitants had won from its Prince-Biſhops the ſubſtance of ſelf-government: until by the conſtitution of 1482, (which ſurvived for three centuries, until it was swept away in the ſtorm of the French Revolution) they were confirmed in the perfect control of their own affairs. The conſtitution of that year veſted the executive government in a *Senate* of thirty nobles, aſſiſted by two councils of *The Thirteen* and *The Fifteen*, which, however, were uſually ſpoken of as one, by the name of an older council, viz. *The One and Twenty*.

The famous city enjoyed many privileges. In its turn, it was the ſeat of the German diet; and it could coin money; but what moſt helped Proteſtantiſm in that diſtrict was its privilege of being a ſacred aſylum to all refugees, not excepting even criminals.

MATTHEW ZELL, the Apoſtle of the Reformation in Alſace, [*b.* at Kaiſerberg, 1477—*d.* 9 Jan. 1548] who had been Rector of Freiburg in Briſgau, came to Strafburg in 1518, and was then appointed preacher of the chapel of St. Lawrence in the Cathedral, an office which he held with great acceptance for thirty years, until his death.

Zell welcomed, in the year 1523, three diſtinguiſhed Reformers, who took refuge in this bulwark city from the troubles and threatening ſtorms around them. Theſe were (1.) His old fellow-student at Erfurt, WOLFGANG FABRICIUS KOEPFEL, latinized CAPITO [*b.* at Hagenau, 1478—*d.* 8 Dec. 1551] who came to aſſume the priory of St. Thomas, which Leo X. had, of his own accord, given to him two years previouſly. (2.) In the same month of May, came MARTIN BUCER, or rather BUTZER [*b.* at Schelſtadt, 1491—*d.* at Cambridge, 28 Feb. 1552], who was accompanied by his wife. (3.) And at ſome other date in the ſame year, came the diſciple of Œcolampadius, CASPAR HEDIO [*b.* at Ettlingen, 1494—*d.* at Strafburg, 17 Oct. 1552] who, with his maſter and Capito, had begun a Reformation at Baſle, even before Luther had spoken out.

Theſe four men led the way to the Reformation at Strafburg. The latter three are named by Roy at *p.* 40, together with two others of leſſer fame; JOHANN KELNER or KELLER, latinized CELLARIUS, one of the beſt preachers of the Reformation, and ſome other ſcholar, whom he calls SYMPHORIAN. The only

perſon of that name about this time that we can trace is a French Doctor, Hiſtorian, and Philoſopher, named Symphorien Champier, latinized Benedict Curtius Symphorianus [*b.* at Saint Symphorien le Chateau in 1472—*d.* 1533]; but he appears to have lived at Lyons, and not in any way to have been connected with the Straſburg Proteſtants.

2. Three years later, ſo far as we can judge about April 1526, the Engliſh Franciſcan monk, WILLIAM ROY, journeyed from Worms to Straſburg. He had been aſſiſting, with hearty, though not entirely diſintereſted effort, at the ſecret production of the Inſtrument, which he knew to be the moſt powerful of all others for the Reformation of his own country, viz., the printed New Teſtament in Engliſh. While thoſe precious volumes were floating down the Rhine England-ward: Roy journeyed upwards, with a conſciouſneſs that, whatever elſe he had or had not done, his ſhare, whether great or ſmall, excellent or unworthy, in that tranſlation, had forfeited for him his life, if only he could be caught by the Engliſh hierarchy.

Poſſibly as he travelled he thought of his mother in London; or, looking back on his early days, of his ſtudies and univerſity life at Cambridge, of his novitiate at the convent at Greenwich, of the hour of his ſolemn vow, and of his eyes being opened to the enormities and ſcandals of monkiſh life and manners, as he, in this tract, writes them down for a perpetual diſhonour. He might have thought of the royal Palace hard by; he might have recalled the riſe of the Lord Legate, and thought of his doings—held up herein to everlaſting infamy—up to the time when he himſelf left England: he might then have remembered the cauſes of his going abroad (to us unknown, though we may certainly credit him with ſtrong yearnings after a purer and nobler life); of his first meeting with Tyndale on the continent, either previous to his arrival at Cologne or during his reſidence there; then of the heavy work of writing and compariſon of texts; then of the detection of their work but not of them by Cochlœus, whom he contemptuouſly calls herein that 'vrchyn Coclaye'; then of their flight with the printed ſheets up the Rhine to Worms, and of their completion of the Quarto, and production of the Octavo edition of the Teſtament there. Further, he might have thought over his quarrel with Tyndale (of which he would have his own verſion), of their parting, and of his reſolve to go onward up the Rhine valley. So, protected by the indiſcriminancy of and general reſpect for his white garb, he ſafely reached Straſburg.

3. The current Proteſtant talk there, probably was a diſcuſſion of Luther's tract, *De Servo Arbitrio*, printed at Wittenberg in the previous December, in anſwer to Eraſmus' earlier work *De libero Arbitrio*, printed at Baſle in 1523, ſee *p.* 42; and the Theological Diſputation, then going on, at Baden, in Switzerland.

At that Diſputation, brought about by the twelve Swiſs cantons, the Dominican John Faber, John Eck the theologian of Ingoldſtadt, and the Franciſcan Thomas Murner the great Roman Catholic ſatiriſt of the time, together with the legates of the Biſhops of Conſtance, Baſle, Coire, and Lucerne, defended the Maſs, Prayers for the Dead, Invocation of Saints, the retention of Images, and the exiſtence of Purgatory; againſt Œcolampadius and other Proteſtant divines. The reſult was indeciſive, inasmuch as no change was made: every one, whether Proteſtant or Catholic, continuing in the ſame belief and practice as before. Roy refers to Faber, Eck, Murner, with Emſer, at *pp.* 41, 42.

4. A year later, May 1527, one of his old companions of the Greenwich brotherhood, JEROME BARLOW, who had called on Tyndale at Worms, on his way up, found out Roy at Straſburg, and they two appear to have continued together for ſome months.

5. In December of that year came the news that the Berneſe—the chief Swiſs canton—diſſatiſfied with the reſult of the Baden Conference, and angry at its acts not having been communicated to them, had fixed another Diſputation for the 7th of January following. With the invitations thereto, the Berneſe ſent out ten Articles, to which the Diſcuſſion was to be limited. They endeavoured to compel the repreſentation of the neighbouring Biſhops of Conſtance, Baſle, Sion, and Lauſanne, under threat of forfeiture of all their lands and goods in the canton, in the event of the non-appearance of their delegates; and they iſſued ſafe conducts to whoever elſe would come.

On the day of aſſembly, 7 Jan. 1528, repreſentatives from Baſle, Schaffhauſen, Zurich, Appenzel, Straſburg, Ulm, Augſburg, Conſtance, Lindau, and other cities, were preſent, but no one appeared on behalf of the Catholic biſhops. The two Berneſe paſtors, Francis Colb and Berthold Haller, who had drawn up the Ten Articles, were aſſiſted by Zwingle, Œcolampadius, Bucer, Capito, Blarer, and others. On the oppoſite ſide the principal diſputant was the Auguſtine Conrad Treiger, who, as ſoon as the judges decided not to admit any other authority than ſimple Scripture, left the place. The ſpeeches will be found officially summarized in *Handlung oder Acta gehaltner Diſputation zum Bernn in üchtland*: printed by Chriſtophel Froſchover at Zurich, in 4to, with the date of 23 March 1528.

The Ten Articles were carried by a large majority, and the Diſputation came to an end on 25 January 1528. Immediately after which the Maſs, Altars, Images, &c., were legally ſuppreſſed in the Canton and its vicinity.

6. The effect of this Diſputation was very great. Conſtance followed Berne; and Geneva, Conſtance. In Straſburg, there continued a great fight of opinion all through the year upon the

ſubject; until the Maſs was finally aboliſhed in that city at 8 A.M. on 20th of January 1529, by a majority of 184 to 1 of the Magiſtracy; 94 others voting for its proviſional maintenance only until the next Diet.

. One further reſult of the Diſputation of Berne we believe to be *Rede me and be nott wrothe.* Otherwiſe there ſeems to be no immediate motive or purpoſe in putting into the mouth of a Straſburg prieſt the opening Mock-Lamentation of this Interlude bemoaning the deceaſe of the Maſs. The whole point of the Invective is that the Maſs is dead but not buried. It was morally defunct but not officially aboliſhed. As a matter of fact the Mass was not 'buried' at Straſburg till 20 February 1529, whereas we know that this Invective had been ſent to England early in 1528; and on the 1ſt September of that year, Herman Rynck was buying up for Wolſey every copy of it that he could lay his hands upon anywhere in the Rhine valley. We were inclined to put its compoſition late in 1527, but we now think it was written not earlier than February or March 1528. The lateſt alluſion in the Text ſeems to be the ſack of Rome under Bourbon in May 1527 'now of late' ſee at *p.* 121.

8. Though Roy and Barlow lay the ſcene of the Interlude at Straſburg, see *p.* 39, it is clear that they do not localize the 'deceaſe' to that particular town. They allude as *parts of the death ſtruggle* to Eraſmus' *De libero Arbitrio* of Sept. 1523, at *p.* 42; to Faber's appointment as chaplain, in 1526, to the king of the Romans, afterwards the Emperor Ferdinand II., at *p.* 42; and to Cochlæus' *Reſponſio in epiſtolam Bugenhagij Pomerani ad Anglos*, printed late in 1526, see *p.* 44; and to the defence of the Maſs by the univerſities of Cologne and Louvain so early as 1519. So that this part of the Invective is but a dramatized repreſentation of the Reformation-ſtruggle in Germany, and eſpecially during the two years 1526-8 that Roy was in the country.

9. Such being the *locale*, the queſt or plot is ſimply this. The Maſs is dead in Germany, where ſhall it be buried! At Rome? In France? In England? This is debated by two ſervants of a Straſburg prieſt, apparently, however, not hitherto very intimate with each other. Watkyn, evidently a citizen, is full of faith in the power of the goſpel; Jeffray, a new-comer from England, who has been 'in religion a dozen years continually,' is full of the craft and ſubtilties of the clergy. Thus the ſharpeſt contraſt is kept up in the Dialogue. At laſt, they fix on A'Becket's ſhrine at Canterbury as the appropriate grave for the dead Maſs. Who then ſhall be the buriers? The Cardinal? The Biſhops? the Secular Clergy? the four orders of mendicant Friars? or the Obſervant Friars? In the diſcuſſion of their reſpective fitneſs for this purpoſe occurs the opportunity for expoſing their miſdeeds; and it is on this framework that the attack is made upon the hierarchy, prieſthood, and monaſticiſm of England.

It was from this queſt, as alſo the refrain of the *Lamentacion* on *pp.* 30-36, that the tract—having itſelf no specific title—came to be known as *The burying of the Maſs in Rhyme.*

10. We now come to the other aſpect of the book. Oſtenſibly it was written by P. G. in England, and ſent to N. O., an Engliſhman abroad, to print. But this was but a blind. The initials N. O. P. G. [? for Q] are apparently quite arbitrary. Tyndale in May 1528, and More in 1529, proclaimed its real authors to be Roy and Barlow; and we know from Rynck's letter that the impreſſion conſiſted of a thouſand copies, and that it was printed by John Schott at Straſburg.

It was written for circulation in England. A fearfully dangerous book to write or even to poſſeſs at that time. Intrinſically it is one of the worthiest Satires in our language. Its ſpirit is excellent. *I ſay no thinge but trothe* is its true motto. It is more ſalt than bitter; and where bitter, it is more from its facts than its expreſſion. The book is the embodiment of the reſentment of its authors at the burning of Tyndale's New Teſtaments at Paul's Croſs in 1526. They juſtify their writing it by the expreſſion of their belief, that there are three ſtages of admonition employed by the Almighty towards wicked men. Firſt, He ſhows them His word in purity. That failing, He ſtirs up ſome men's ſpirit to endite their faults, making utterance of their miſchief. Theſe two methods being of no avail, He deſtroys them with peſtilence and ſword. So God had ſent them the Engliſh New Teſtament. They had burnt it. He had now ſtirred up theſe Franciſcans to this general Indictment. Let them beware leſt a worſe thing happen unto them. Mere ribald ſcoffing is thus diſclaimed—'I hope that the rede what ever he be/ will nott take this worke as a thing convicious/ or a principle of hatred and debate,' *p.* 23. Yet it is written with great ſtrength. Witneſs this ſtroke, among others, of the laſh on the profeſſed ſervant of the ſervants of our Lord.

Wat. ¶ *Is this prowde Cardinall rycher|*
Then Chriſt or goode Sayncte Peter|
In whoſe roume he dothe succede?
Jek. ¶ *The boſſes of his mulis brydles*
Myght bye Chriſt and His diſciples
As farre as I can ever rede.—p. 122.

But the writers' real ſentiments are expreſſed, perhaps more than in the 'Dialogue,' in the noble 'balett' at *pp.* 66-69, of which this is the keynote.

Alas alas.
The world is worſſe then evyr it was,
Neuer ſo depe in miſerable decaye|
But it cannot thus endure all waye.

And ſo ſtanza follows stanza, with the plaintive refrain, more of faith than of hope—

But it cannot thus endure all waye,

a certain inſtinct of a coming Reformation, as the 'balett' itſelf is a record of the utmoſt need of one.

In ſtrong contraſt with this is the 'breſe oracion' in which the writers meaſure themſelves againſt the Cardinal's furiouſneſs. Oh to have ſeen Wolſey reading that!

11. Thus far we have dealt with the hiſtory and literary characteriſtics of this Invective. There remain its actual aſſertions. So far as we have been able to teſt them, they are, for the moſt part, with but a trifling exaggeration here and there, 'no thinge but trothe.' The parties moſt largely flagellated are Wolſey and the Obſervants. Juſt thoſe, in fact, whom Roy and Barlow, ſometime members of the Greenwich monaſtery, would probably be beſt acquainted with. This is an incidental internal proof of their authorſhip of the tract. Note eſpecially the Obſervant Friar carrying in his ſleeve his bladder full of ginger, nutmegs, or grains, when walking his ſtations, *p.* 82.

An examination of the aſſertions is beyond our preſent limits. They muſt be taken as *primâ facie* teſtimony reſpecting Engliſh ſociety, just when monaſticiſm was ripening to its fall. If true, as we take them to be in the main, they ſimply and alone, amply juſtify the ſuppreſſion of the monaſteries in this country, of which diſſolution there is a forerunning cry in theſe lines.

Yet had we the Kynges licence!
We wolde with outen diffidence!
Their golden ſhrynes in peces brake, p. **111.**

12. In concluſion. We cannot suppoſe that this Invective exerciſed any very large immediate influence. Rynck effectually ſtopped that. It is ſurpriſing that any of the thouſand copies ſhould have eſcaped the ſweep of his net, and the ſubſequent hunt by Wolsey and More. The firſt edition muſt ever be regarded as a ſuppreſſed book. So much is this ſo, that it actually does not occur in the liſt of ſuppreſſed books of 1542. Yet its truths and facts found expreſſion in other contemporary writings; while poſterity is much indebted to the two Franciſcans for theſe excellent photographs of Engliſh clerical life of the time, of the proud inſolent oppreſſiveness and ungodly living of the King's favourite; and of the advent and official reception upon Engliſh ſoil of the printed vernacular New Teſtaments.

Nowe hidder come to REMAYNE. p. **118.**

NOTES
respecting
WILLIAM ROY AND JEROME BARLOW,

Observant Friars of the Order of St. Francis, and belonging to the Monastery of Greenwich.

* *Approximate or probable dates.*

We have in the Facsimile Text of *The First Printed New Testament* published in the spring of this year (1870), sifted and collected into one focus most of the contemporary evidence now extant respecting the translation, circulation, burning, and confiscation of our first printed English Testaments. Among the evidence therein adduced will be found quotations from the present text, which occur on *pp.* 114-120, 46-7, of this Reprint, which are contemporary testimony to Wolsey's secret Council with the Bishops, and especially the subsequent burning before Bp. Tonstal at Paul's Cross, of copies of Tyndale's New Testament.

We need not therefore go over that ground again here, nor quote the original Latin texts which will be found in that volume. Our immediate purpose now is to give such few particulars as are known of these two friars, and we will, for that intent, take as proved facts, the results arrived at in that Facsimile Text.

Bp. Tanner [*Notit. Monast.* edit. Nasm. Pref. *p.* xiii.] gives the following account of the Friars-minors:—

"St. Francis, who was contemporary with St. Dominic, but of another country, being born at Assise in Italy, in the province of Umbria, and duchy of Spoletum, A.D. 1182, was founder of the Franciscan, Grey, or Minor Friars. The first name they had from their founder, the second from their grey clothing, and the third they took out of pretended humility. Their rule was drawn up by St. Francis, A.D. 1209; approved by Pope Innocent III. A.D. 1210, and by the general Lateran Council A.D. 1215. Their habit was a loose garment of a grey colour, reaching down to their ankles, with a cowl of the same, and a cloak over it when they went abroad. They girded themselves with cords, and went barefooted. Davenport saith, they came into England A.D. 1219. But the general opinion is, that they came hither A.D. 1224, and had their first House at Canterbury, and their second at London.

"Some considerable relaxation having by degrees crept into this Order, it was thought requisite to reform it, and to reduce it, as near as might be, to its first rule and institution. Whereupon such as continued under the relaxation were called CONVENTUALS, and such as accepted the reformation were called OBSERVANTS or RECOLLECTS. This reformation was begun about A.D. 1400, by St. Bernard or Bernardin of Sienna, confirmed by the Council of Constance A.D. 1414, and afterwards by Eugenius IV. and other Popes. King Edward the Fourth is commonly said to have brought them [*i.e.* the Observants] into England, but I find no certain account of their being here till King Henry the Seventh built two or three houses for them."—*Quoted* in Dugdale's *Monasticon Anglicanum*, viii. 1502, *Ed.* 1830.

Lysons gives the following account of the Monastery at Greenwich:—

"King Henry the Seventh, by his charter bearing date 1486, after reciting that his predecessor King Edward IVth had, by the Pope's license, given to certain Minorites, or Observant Friars of the Order of St. Francis, a piece of ground adjoining to his palace, on which were some ancient buildings; and that these Friars having taken possession, and having laid the first stone with great solemnity, began to build several small mansions in honour of the Virgin Mary, St. Francis, and All Saints, granted and confirmed the said premises, and founded a Convent of Friars of the Order above described, to consist of a Warden and twelve brethren at the least. It is said he afterwards rebuilt their Convent for them from their foundation. Katherine (Henry the

Eighth's first queen) was a great favourer of the Convent and their Order: she appointed one of the Monks of Greenwich, father John Forrest, to be her confessor: and used, while resident at this place, to rise at midnight and join the monks in their devotions. They returned this friendship by openly espousing her cause when the business of her divorce was agitated, which so far enraged the King that he suppressed the whole Order throughout England."—*Idem, p.* 1512.

*1486. WILLIAM TYNDALE, born not earlier than this year.

WILLIAM ROY was educated at Cambridge. See Cooper. *Ath. Cantab.* i. 44. *Ed.* 1858.

1521—3. TYNDALE is tutor in the family of Sir John Walsh, at Little Sodbury in Gloucestershire.

1523. *OCT. TYNDALE arrives in London. Applies to Tonstall, Bp. of London, to be his chaplain, thinking to have translated the Testament. The Bp. declines his services. Having no living at all, he then went to Humphrey Monmouth, a London cloth-merchant, who befriends him.

1524. *MAY. TYNDALE leaves London and goes to Hamburg.

1525. *APRIL or *MAY. TYNDALE received, probably at Hamburg, a remittance from Monmouth.

1525. *JULY or *AUG. TYNDALE and ROY arrive at Cologne, and commence a secret impression of the English New Testament in the printing-house of Peter Quentel, the celebrated printer of that city.

1525. *SEPT. JOHN DOBNECK, surnamed COCHLŒUS, gives the following account of how he stopped their work:—"Having thus become more intimate and familiar with the Cologne printers, he sometimes heard them confidently boast, when in their cups, that whether the King and Cardinal of England would or not, all England would in short time be Lutheran. He heard also that there were two Englishmen lurking there, learned, skilful in languages, and fluent, whom, however, he never could see or converse with. Calling, therefore, certain printers into his lodging, after they were heated with wine, one of them, in more private discourse, discovered to him the secret by which England was to be drawn over to the side of Luther—namely, That three thousand copies of the Lutheran New Testament, translated into the English language, were in the press, and already were advanced as far as the letter K, in *ordine quaternionum* [*i. e.* in quarto]. That the expenses were fully supplied by English merchants; who were secretly to convey the work when printed, and to disperse it widely through all England, before the King or Cardinal could discover or prohibit it.

Cochlæus being inwardly affected by fear and wonder, disguised his grief, under the appearance of admiration. But another day, considering with himself the magnitude of the grievous danger, he cast in mind by what method he might expeditiously obstruct these very wicked attempts. He went, therefore, secretly to Herman Rinck, a patrician of Cologne and Military Knight, familiar both with the Emperor and the King of England, and a Counsellor, and disclosed to him the whole affair, as, by means of the wine, he had received it. He, that he might ascertain all things more certainly, sent another person into the house where the work was printing, according to the discovery of Cochlæus: and when he had understood from him that the matter was even so, and that there was great abundance of paper there, he went to the Senate, and so brought it about that the printer was interdicted from proceeding farther in that work. The two English apostates, snatching away with them the quarto sheets printed, fled by ship, going up the Rhine to Worms, where the people were under the full rage of Lutheranism, that there, by another printer, they might complete the work begun. Rinck and Cochlæus. however, immediately advised by their letters the King, the Cardinal, and the Bishop of Rochester [Fisher], that they might, with the greatest diligence, take care lest that most pernicious article of merchandise should be conveyed into all ports of England." The original of this is *De Actis et Scriptis Martini Lutheri*, pp. 132-134, *Ed.* 1549.

∴ It is specially to be observed that Cochlæus did not see the two Englishmen nor a sheet of their impression; he seems also not to have known even their names.

1525. DEC. 2. Dr. LEE, the king's almoner, journeying through France into Spain, thus writes to the king from Bordeaux :—"Please it your Highnesse moreover to understand that I am certainlie enformed as I passed in this contree that an Englishman, your subject, at the solicitation and instance of Luther, with whome he is, hathe translated the Newe Testament in to English, and within fewe days entendethe to arrive with the same emprinted in England."—*Cott. Vesp. E.* iii. *fol.* 211. *orig.*

1526. *JAN. or *FEB. The New Testaments were finished at Worms. Now comes Tyndale's own explicit testimony, and the earliest mention of Roy by name. "Whyle I abode a faythful companyon which now hath taken an other vyage vpon him/ to preach christ where (I suppose) he was neuer yet preached (God which put in his herte thyther to goo sende his sprite with him/ comforte him and bringe his purpose to good effecte) one William Roye a man somewhat craftye when he cometh vnto new acquayntance and before he be thorow knowen and namely when all is spent/ came vnto me and offered his helpe. As longe as he had no money/ somwhat I could ruele him: but as sone as he had goten him money/ he became lyke hym selfe agayne. Neuerthelesse I suffered all thinges tyll yat was ended whych I coulde not doo alone wythout one both to wryte and to helpe me to ccmpare ye textes together. When that was ended I toke my leue and bode him farewel for oure two liues/ and as men saye a daye longer." Preface to *The Parable of the Wycked Mammon*, finished at Marburg 8 May 1058.

It is clear from this that Roy was with Tyndale from the time he first joined until the printing was completely finished. 'The faythful companyon' does not seem to have been concerned in the translation and printing at all, but merely to have been Tyndale's friend and solace. Otherwise his leaving the translator in the emergency and with his good wishes, is inexplicable. Therefore Roy was the other Englishman who fled with Tyndale up the Rhine.

So the work having at length come to an end, Tyndale set himself to prepare

1526. SPRING. for translating the Old Testament by studying Hebrew. What became of Roy he thus us in continuation:

"After we were departed he went/ and gate him new frendes which thinge to doo he passeth all that euer I yet knewe. And there when he had stored hym of money he gote him to Argentine where he professeth wonderfull faculties and maketh bost of no small thinges."—*Idem.*

1527. SPRING. He then thus introduces us to Jerome Barlow—

"A yere after that and now. xii. monethes before the pryntinge of this worke/ [finished 8 May 1528,] came one Ierom a brother of Grenewich also/ thorow wormes to Argentine/ [Strasburg] sayenge that he entended to be Christes disciple an other whyle and to kepe (as nye God wolde gyue him grace) the profession of his baptim/ and to gett his lyuing with his handes/ and to lyue no longer ydely and of the swete and laboure of those captyues whiche they had taught/ not to byleue in Chryst: but in cuttshowes and russet coetes. Which Ierom with all diligence I warned of Royes boldnesse and exhorted hym to bewarre of hym and to walke quyetly and with all pacience and longe sofferinge acordinge as we haue Chryste and his apostles for an ensample/ which thinge he also promysed me. Neuerthelesse when he was comen to Argentine William Roye (whos tonge is able not only to make foles sterke madde/ but also to disceyue the wisest that is at the fyrst syght and acquayntaunce) gate him to hym and set him a werke to make rymes/ whyle he hym selfe translated a dialoge out of laten in to Englysh/ in whose prologe he promyseth moare a greate deal than I fere me he wyll euer paye."

This passage indubitably fixes the authorship of *Rede me and be nott wrothe* upon these two Franciscan friars; more particularly assigning to Barlow its expression and to Roy its matter; not but what Roy must have been indebted to Barlow, who apparently had come straight from England, for some of his home facts, down to say April 1527.

Roy's translation 'out of laten' above referred to is apparently now lost. The title of the original Latin text, of unknown authorship. is given by Mr. Park, in *Harleian Misc.*, ix. 3, *Ed.* 1812, as *Inter patrem Christianum et filium contumacem dialogum Christianum.* It was written against the seven sacraments, as the following passage in Sir T. More's *Supplycacyon of Soulys*, published in the summer of 1529, proves.

"'They parceyuyng thys/ haue therfore furste assayd the furst way all redy/ sendyng forth Tyndals translacyon of the new testament in such wyse handled as yt should haue bene the fountayn and well spryng of all theyr hole heresies. For he had corrupted and purposely changed in many placys the text/ with such wordys as he myght make yt seme to the vnlerned people/ that the scrypture affirmed theyr heresyes it selfe. Then cam sone after out in prynt the dyaloge of frere Roy and frere Hyerome/ betwene ye father and ye sonne agaynst ye sacrament of ye aulter; and the blasphemouse boke entytled the beryeng of the masse. [i.e. *Rede me*, &c.] Then cam forth after Tyndals wykkyd boke of Mammona [dated 8 May 1528] and after that his more wykkyd boke of obydyence [dated 2 October 1528]. *fol. xix. b.*"

1528. AUG. 5. Wolsey sends orders to Rynck to buy up everywhere books printed in English, and to arrest Roy and Tyndale.

SEPT. 1. Rynck gets Roy's books out of the pawn of the Frankfort
OCT. 4. Jews. He writes thus to Wolsey: "Most holy and most gracious father in Christ, most merciful lord—after offering my humble and willing service to your Holiness's pleasure, with grateful and sincere mind, I wish to inform your grace and fatherhood as follows.

Your grace's letters dated August 5, at your palace of Hampton Court, were given to me by John West priest of the order of St. Francis *de Observantia*, at Cologne on Sept. 21, having been sent on from Frankfort by a swift messenger in two days, which letters ordered me to buy up everywhere books printed in English, and to arrest Roy and Hutchins. They and their accomplices have not been seen at Frankfort since Easter and the market after Lent, and it is not known whither they have gone, and whether they are alive or dead. John Schott, citizen of Strasburg, their engraver, says he does not know whither they have vanished. Their books indeed are stuffed with heresy, full of envy and slander against your grace's glory and honour, and what is worst and contrary to Christian charity, make the king's serenity, my most kind and noble lord and illustrious prince, infamous to all worshippers of Christ. However, I, as a most humble, faithful and diligent servant, three weeks before receiving your grace's letters, heard and perceived that those very books had been pawned to the Jews at Frankfort for a certain sum of money, and then, on my own account, I laboured and endeavoured to get hold of them as soon as possible. The engraver [*i.e.* printer], John Schott, demanded beside the interest for the Jews, the pay for his labour and the expense of the paper, and said that he should sell them to whoever would give the most money. So, as your grace had sent me letters and commissions from England, I immediately spared neither my person, my money, nor my trouble, (as I was bound to do,) but made use of the privileges previously received from his Imperial Majesty. I gained over the consuls of Frankfort and some senators and judges, by gifts and presents, so that I might scrape and heap together all those books from every place; which was done in three or four places, so that I hope that all of those books yet printed are in my possession, except two which your grace's commissary the above named John West asked for and received from me for the greater profit and advantage of the king's grace and yours. Two books indeed, I gave him, as I found him faithful and diligent for your grace, whom he has often served and doubtless will in future serve. Unless I had discovered it, and interfered, the books would have been enclosed and hidden in paper covers, packed in ten bundles covered with linen and conveyed in time by sea, craftily and without exciting any suspicion to Scotland and England, where they would have been sold only as blank paper; but I think that very few, or none, have been exported or sold. Besides I have . . . and procured from the consuls of Frankfort a prohibition strengthened by oaths, of their

further printing from copper types, and the engraver himself is bound by his oath to send me the original written copy. In addition to this, I will endeavour in every way to arrest Roy and Hutchins and other opponents and rebels of the king's grace and yours, and to find out where they live, as John West, and my son Hermann Rynck and John Geilkyrche my servant will assure you by word of mouth, to whom your grace may give credence just as to myself, for they will keep silence concerning and conceal whatever orders your grace gives them. I send them now to the king's grace and yours, chiefly on account of the favourable issue of the business, and that I may show and do a thing pleasing to the king's grace and yours."

". . These privileges, in my opinion, contain that throughout the whole Roman Empire, especially in Germany, no rebels or traitors to the king of England shall be kept or suffered, much less heretics who excite sedition among the Christians of the whole kingdom of England. By force of this privilege, Edmund de la Pole, who called himself the duke of Suffolk, was demanded by king Philip, to be sent into England, as was fitting. Then William Roy, William Tyndale, Jerome Barlow, Alexander Barclay, and their adherents, formerly Observants of the order of St. Francis, but now apostates, George Constans also, and many other rebels of the king's grace, ought to be arrested, punished and delivered up on account of Lutheran heresy, which ought to be blotted out and rooted up, to confirm the Christian faith, of which there is much need in the kingdom of England. This opinion of mine the aforesaid privilege will show much more clearly, but I have retained no copy of it. Your grace's excellent prudence however will be able to consider and manage these matters more prudently than I can express them in writing. When therefore such a mandate comes to me hither, I will execute it to the honour of Almighty God, your grace and the whole realm of England, as a Christian, and with all my diligence, strength and care.

In this manner therefore, for the safety and profit of the king's grace and yours, and of all the subjects of the English realm, both religious and secular, as far as I could with divine help, and according to your grace's command, I searched for heretical books, sparing neither labour nor money. I went to the market at Frankfort with a papal and imperial mandate, using especially the privileges or mandates which I obtained from the late Emperor Maximilian and now hold from the present Emperor Charles. I compelled the engraver John Schott to take an oath before the consuls, judges, and senators of Frankfort to confess how many of such books he had printed in English, German, French or other languages. Then he confessed on oath that he had only printed hitherto a thousand books of six quires [or signatures. This is Roy's translation 'out of laten'], and a thousand of nine quires [The first edition of this Invective consists of nine signatures. A to I.] in the English tongue, at the order of Roy and Hutchins, who had no money to pay for the books printed, much less to have them printed in other languages. Wherefore I bought almost all these, and have them at my house at Cologne, as my son will show your grace and will request your grace to inform me what you wish to be done with the books so bought, which shall then be executed and done with all diligence as far as possible to me and mine with God's favour, to show our duty to the king's grace and yours. So may your grace fare well for many happy years. Dated at Cologne, 4 October, 1528."

Rynck confounds Tyndale with Roy: otherwise his secret information seems exact and true.

1528. DEC. 17. In a letter of this same red-hot zealot, West, we obtain the following further valuable information:—

"Syr. The cause of my writing unto your Mastership at this time is this. Our father minister, who is Father William Robbynson, Warder of Greenwich, was yesterday or this day, at my Lord's Grace to complain upon me, and that my Lord should take away the commission from me. And all because they will not let me come to *London* and to *seek* for them that my Lord knoweth of, and to enquire *where Roy was, when he was in England with his mother*, and for other sort of business according to my

commission, And they have great indignation at me because I have *sped so well*, and because there are more of them guilty in the matter of Lutherans.

Wherefore I pray you to help now as my special trust is in you, and the sooner the better. If you can get the obediency send it to me to Greenwich by one of your servants, and that he deliver it to no man but to myself. For I am weary of my life among them; and all because I see them that they be willing to maintain these rebellious heretics in their mischief, and they pray to God that they might not [? be taken]. At Greenwich, at our convent, the xvii December A° Dom. 1528. JOHN WEST." *The original is Cotton. MS. Vitell. B. x. f.* 171.

1529. [? 2 FEB.] Simon Fish's *Supplication of the Beggers* is scattered in the streets of London. It is alluded to at *p.* 144.

SUMMER. Sir T. More answers it in *The Supplication of Soulys*, also alluded to at *p.* 144.

1530. SPRING. *A proper Dyalogue* is printed at Marburg.

Richard Bayfield, sometime Chamberlain of the Benedictine Monastery of Bury St Edmunds, having gone abroad to Tyndale and Fryth, returns with a large supply of Protestant
MIDSUMMER. books in Latin and English, which he lands at Colchester in Midsummer 1530.

NOV. He lands a second supply at St Catharines at Allhallow tide: but George Constantine having betrayed the consignment to Sir T. More, the Lord Chancellor seizes the whole of them.

1531. EASTER. Undaunted, he lands a third supply in Norfolk, and brings them to London in a mail.

NOV. He is arrested in Mark Lane, London.

NOV. 10—21. He undergoes several examinations.

NOV. 27. He is burnt at or near Newgate.

DEC. 3 Both the works here printed, are prohibited at Paul's Cross. See List of proscribed books in Lambeth Library MSS. 306. *fol.* 65. col. 2. printed in *Political, Religious, and Love Poems*. Ed. by Mr. Furnivall. 1866.

Sir T. More, in the Preface to his *Confutacyon of Tyndall's Answere. &c.* of 1532, in giving a long catalogue, more or less accurate, of Protestant books, has the following ribald passage respecting Roy, to whom he attributes Tyndale's *Exposition of I. Corinthian.* vii. c.—

"That work hath no name of the maker, but some wene yt was frere Roy/ whych when he was fallen in heresy, then founde yt vnlawfull to lyue in chastyte, and ranne out of hys order, and hath synnes sought many a false vnlyefull way to lyue by/ wherein he made so many chaunges, that as Bayfeld a nother heretyque and late burned in smythfeld tolde vnto me/ he made a mete ende at laste, and was burned in Portugale."

Bayfield was very likely to know about Roy, and very unlikely to tell the Lord Chancellor anything to his detriment. That Roy should have got to Portugal is at present quite unaccountable; and provokes the supposition that the Martyr put More on a wrong scent. The archives of that country would readily prove whether an English heretic friar was burnt in that country between 1528—1531.

With this notice dies out our present information respecting the Authors of this Invective: unless the slightest possible notice of Roy by Bp. Bale in his *Illustrium majoris &c. f.* 256. *Ed.* 1548 be taken into account.

Outline of the Career
of
THOMAS WOLSEY,
Cardinal Archbishop of York, &c.,
And some Notes of his Children.

Taken chiefly from Thomas' *Historical Notes*, i. Ed. 1856; Le Neve's *Fasti Eccles. Angli.* Ed. 1858, &c.; and *The Life of Wolsey*, by his Gentleman Usher [? George Cavendish].

1470. Oct. 9. Henry VI. restored to the throne.

1471. Mar. Thomas, the son of Thomas and Joan Wolsey, *b.* at Ipswich. Cavendish says, 'an honest poore man's son.' A. Wood, who somewhat preposterously calls such an untamed tiger as Wolsey 'the greatest, most noble, and most disinterested *clergyman* of that age,' accuses the author of *Rede me, &c.*, whom he ignorantly calls a 'canting and severe Puritan,' of first saying that he was a butcher's son; but the statement—in itself no degradation to an honest mind—occurs much earlier. Mr. Furnivall has printed in *Ballads from MSS.* i. Ed. 1870, a poem written about 1520, now *Harl. MS.* 2,252, *fol.* 156, in which occur these lines—

To see a Churl, a Butcher's cur,
To reign and rule in such honour.

John Skelton, writing in 1522-3, *Why come ye nat to Courte;* thus refers to it:—

How be it the primordial
Of his wretched original,
And his base progeny,
And his greasy genealogy,
He came of the *sang royal*
That was cast out of a butcher's stall.

For which poem he fled for sanctuary to Westminster Abbey, where, protected by the Abbot Islip, he lived until his death on 29 June 1529.

1471. April 14. Edward IV. restored to the throne.
1483. April 9—June 25. Edward V. titular King.
1483. June. Richard III. seizes the Crown.
1485. Aug. 22. Henry VII. comes to the Crown.

Wolsey's Gentleman Usher states of him—'Being but a child, was very apt to be learned; wherefore by the means of his parents, or of his good friends, and masters, he was conveied to the university of Oxonford, where he shortly prospered so in learning, *as he told me by his owne mouthe*, he was

1486. made Bachellor of Arts, when he past not fifteen years of age, in so much that for the rareness of his age, he was called most commonly, through the University, the Boy Bacheler.

1500. Oct. 10. Wolsey is made Fellow of Magdalen college, and Master of Magdalen school. Is instituted Parson of Lymington, near Ilchester, in Somersetshire.

1507. Autumn. Performs a journey for the king from Richmond to Flanders and back in 80 *hours*.

1509. Feb. 2. Is collated Dean of Lincoln.
Feb. 8. Is collated Prebend (Welton Brinkhall) of Lincoln.
Mar. 25. Is installed Dean of Lincoln by *proxy*.

1509. April 22. Henry VIII. succeeds to the throne.

1509. May 3. Exchanges his Prebendaryship for that of Stow Longa in the same Cathedral.
Aug. 21. Is installed as Dean in *person*.
Is introduced by Fox, Bp. of Winchester, to the Court.
Is made the King's Almoner.
1510. Is made Rector of Torrington.
July. 5. Is made Prebend of Hereford. [Resigns it in Jan. 1512].
1511 Feb. 17. Is appointed Canon of Windsor. [Resigns it in 1512].

1512. JAN. 16. Is made Prebend [Bugthorpe] of York. [Resigns it on being made Bp. of Lincoln in 1514.]
1512. ? Is made Dean of Hereford. [Resigns it 3 Dec. 1512.]
1513. FEB. 19. Is elected Dean of York. Is admitted Dean FEB. 21. [Resigns it 6 April 1514, having been made Bp. of Lincoln.]
Becomes Prime Minister, and has the direction of the supplies for the army invading France. Is made Bp. of Tournay on its capture.
JULY 8. Is collated Precentor of St. Paul's, London. [Resigns it in 1514, on being made a Bp.]
1513-14. He obtains the *A*bbey of St. *A*mand.
1514. FEB. 6. Papal Bulls of Provision to the see of Lincoln. MARCH 4, Receives the temporalities. MARCH 27, Is consecrated at Lambeth by *A*rchbp. Warham. Resigns various smaller preferments as above.
JULY 14. Cardinal Bainbridge, *A*rchbishop of York, is poisoned at Rome. Wolsey is appointed his successor. AUG. 5, *A*s Archbp. elect, is entrusted with the custody of the temporalities. SEPT. 15. Papal bulls for his translation, which are published in York Cathedral on DEC. 3.
1515. Fox, Bp. of Winchester, retires in disgust at Wolsey. The Dukes of Norfolk and Suffolk soon follow.
SEPT. 10. Wolsey is made a Cardinal by the title of *Sanctæ Cæciliæ trans Tiberim.*
DEC. 22. Archbp. Warham resigns the Lord Chancellorship, and retires from Court. Wolsey succeeds him on the same day.
1517. Appointed to collect the Tenth levied by the Popes for the recovery of the duchy of Urbino.
A pension is assigned to him by the king of Spain.
1518. MAY 17. Appointed Joint-legate with Cardinal Campeggio.
JULY 29. Campeggio makes his entry into London.
JULY 30. Papal Bull to hold see of Bath and Wells *in commendam.*
AUG. 28, Obtains the temporalities.
OCT. Pension of 12,000 livres Tournais allowed him for the loss of the Bishopric of that town.
1519. Campeggio is recalled.
JUNE 10. Papal commission as sole Legate. Erects a Legate's court.
Is godfather to the second son of Francis I. The Archbp. of Canterbury complains to the king of Wolsey oppressing the clergy. The judge of the Legate's court is convicted. Wolsey consequently hates Warham still more. He had already been violently offended with him, for subscribing himself *Your brother of Canterbury.*
1520. MAY—JULY. Accompanies the King at *The Field of the Cloth of Gold.*
1521. APR. His Legatine power is enlarged by Bull.
JULY. Mediator at the Congress of Calais. Abbey of St. Albans granted to him *in commendam.*
1522. Is disappointed of the Papacy. Adrian VI. chosen.

Wolsey had two illegitimate children—a son, THOMAS WINTER, to whom he gave many ecclesiastical offices before he was of age, which Winter resigned on his father's fall: and also a daughter, who was a nun at Salisbury. [*Brewer*]

MAR. 27. In order to support the war against France without calling a Parliament, Wolsey orders by warrant a survey or valuation of the lands and property. This was followed by a general loan of the Tenth on the lay subjects, and the Fourth on the clergy. This made great noise all over the kingdom against the Cardinal.
1522. MAR. 28. WINTER is made Prebend of Lincoln. [He resigns it in 1529.]
1523. JAN. 9. Winter is made Prebend and also Archdeacon of York. He resigns both in Dec. 1529.]
APR. 15. Convocation and Parliament assemble on the same day. Wolsey demands and obtains from the clergy a subsidy of Half their annual revenue, and gets it. He demands 4*s.* in the pound of the Commons, and gets 2*s.* He is much mortified at the Commons.
His Legateship prolonged for five years.
MAY. Is again disappointed of the Papacy. Clement VII. elected.

Winter is made Chancellor of Salisbury. [He resigns it in 1529.]

APR. 30. Wolsey receives the temporalities of the see of Durham *in commendam*, having resigned Bath and Wells.

1524. JAN. 9. His Legantine powers are granted to him for life.

First suppression of monasteries for his intended colleges at Ipswich and Oxford.

Wolsey is now at the summit of his greatness. He remains for yet five years as great a man as a subject could well be.

1525. Commotions near London on account of taxes. The King is furious. Wolsey appeases him, and gives him Hampton Court Palace. Henry allows him in exchange to live in his palace at Richmond.

1526. Further suppression of monasteries for his colleges.

MAR. 24. Winter is made Archdeacon of Richmond. [He resigns it in 1529.]

MAR. 26. Winter is made Dean of Wells. [He resigns it in 1528.]

1527. JULY—SEPT. Wolsey makes his astonishingly pompous progress to Amiens and back, as Ambassador Extraordinary to the French King, in order to negotiate a match between the Duke of Orleans and the Princess, afterwards Queen Mary.

JULY He sends Dr. Knight, Secretary of State, to Rome touching the divorce.

1528. JAN. He orders the heralds, Clarencieux and Guienne, to declare war against Spain, without the King's knowledge. Henry orders this matter to be examined in Council. Wolsey makes his peace with the king.

Third suppression of monasteries for his colleges.

1529. APR. 6. Receives temporalities of the see of Winchester *in commendam*, having resigned Durham.

MAR. 31. Campeggio and he open the court to try the divorce question.

AUTUMN. Whilest these things were thus in hand, the cardinall of Yorke was aduised that the king had set his affection vpon a yoong gentlewoman named Anne, the daughter of Sir Thomas Bullen, vicount Rochford, which did wait vpon the queene. This was a great griefe vnto the cardinall, as he that perceiued afore-hand, that the king would marie the said gentlewoman, if the diuorse took place. Wherfore he began with all diligence to disappoint that match, which by reason of the misliking that he had to the woman, he iudged ought to be auoided more than present death. While the matter stood in this state, and that the cause of the queene was to be heard and iudged at Rome, by reason of the appeale which by hir was put in: the cardinal required the pope by letters and secret messengers, that in anie wise he should defer the iudgement of the diuorse, till he might frame the kings mind to his purpose. Howbeit he went about nothing so secretlie, but that the same came to the kings knowledge, who tooke so high displeasure with such his cloked dissimulation, that he determined to abase his degree, sith as an vnthankefull person he forgot himselfe and his dutie towards him that had so highlie aduanced him to all honor and dignitie. *Holinshed*. lii. 908, *Ed*. 1586.

OCT. 19. He delivers up the Great Seal to the Dukes of Norfolk and Suffolk. The king orders him to go to Esher. He is stripped of all his offices except his Archbishoprick.

NOV. 3. Parliament meets. He is impeached.

1530. LENT. He removes to Richmond.

APRIL. He journeys to the north, and lives in his Archepiscopal residence at Cawood.

NOV. 4. Friday. He is arrested there by the Earl of Northumberland for high treason. He was to have been enthroned with high pomp as archbp. on the following Monday.

NOV. 29. Journeying towards London, he dies at Leicester Abbey on Tuesday 29 Nov. at 8 A.M.: æt. 59.

His Gentleman Usher says, 'I assure you, in his time, he was the haughtiest man in all his proceedings alive.'

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Rede me and be nott wrothe.

I.—*Separate publication.*

1. [1528. Strasburg.] See title on opposite page. There are at present two
1 vol. 8vo. copies in the British Museum; one with pressmark C. 21. a,
the other in the Grenville Collection, No. 11,167.

4. [1845. London.] A simple reprint, in black letter, of No. 1, by the Chis-
1 vol. 8vo. wick Press.

II.—*With other works.*

3. 1812. London. *The Harleian Miscellany.* Ed. by T. PARK, F.S.A.
10 vols. 4to. *Rede me, &c.*, occupies vol. ix. 1-83. *Ed.* 1812.

5. 1871. SEPT. 20. London, 1 vol. 8vo. *English Reprints;* see title at *p.* 1.

III.—*Adaptations, &c.*

***2.** 1546. JUNE 30, Wesel. Printed by Henry Nycholson. Ed. by L. R.
1 vol. 8vo. [? A further carrying out of the arbitrary letters L, N O, P Q, R.]

A Proper Dyaloge, &c.

∴ *The only known copy of the* Dyaloge *was discovered by Lord Arthur Harvey in the library at Ickworth, in the autumn of* 1862.

II.— *With* A compendious olde Treatise, &c.

1. 1530. Marburg. See title at *p.* 129, and Colophon at *p.* 184. 23 *leaves.*
1 vol. 8vo. The press-mark of the Museum copy is C. 37. a.

***2.** [1530. Marburg.] It would seem that when the *olde Treatise* was sepa-
rately printed (see No. 2 below) that this *Dyaloge* was also reprinted. Oldys in his *Harl. Pamphlets*, No. 173, quotes such a copy, without date or name of place or printer, on 24 *leaves.*

3. 1863. London. The same, reproduced in facsimile (by hand-traced litho-
1 vol. 8vo. graphy), with an Introduction, by FRANCIS FRY, Esq. F.S.A.

4. 1871. SEPT. 20. London, 1 vol. 8vo. *English Reprints*: see title at *p.* 1.

A compendious olde Treatyse, &c.

A MS. copy of this *lettre* was bequeathed by Archbp. Parker to Corpus Christi College, Cambridge. It has the following title:—*A determination of a doctor of divinity against them that say it is not lawful to have holy writte and other bookes in Englishe.* J. Nasmith's *Cat.*, &c., *p.* 333, Ed. 1777.

I.—*As a separate publication.*

2. 1530. Marburg. A compendious olde treatyse/ howe that we ought to
1 vol. have ye Scripture in Englysshe/ COL. Emprented at Marl-
8 *leaves.* borow in the lande of Hessen/ be my Hans Luft/ in the yere of oure lorde M.CCCCC. and .XXX. It has 34 lines to a page. A perfectly distinct edition from No. 1. The press-mark of the Museum copy is C. 25. d.

3. [? 1546.] London. A compendyous Olde treatyse shewynge/ howe that we
1 vol. 8vo. ought to haue the Scripture in Englyshe with the Auctours.
COL. ¶ Imprynted by me Rycharde Banckes/ dwellynge in gracious streete/ besyde the cundyte. The Museum copy is C. 37. b.

II.—*With other works.*

1. 1530. Marburg. At the end of *A proper Dyaloge*, &c. See title at *p.*
1 vol. 8vo. 170. and Col. at *p.* 184. It is printed 32 lines to a page, some-
9 *leaves.* what narrower than those in No. 2.

4. 1563. London. The *Olde Treatise* is included in the *first* edition only
1 vol. folio. of JOHN FOX'S *Actes and Monumentes*, &c., *pp.* 452-5.

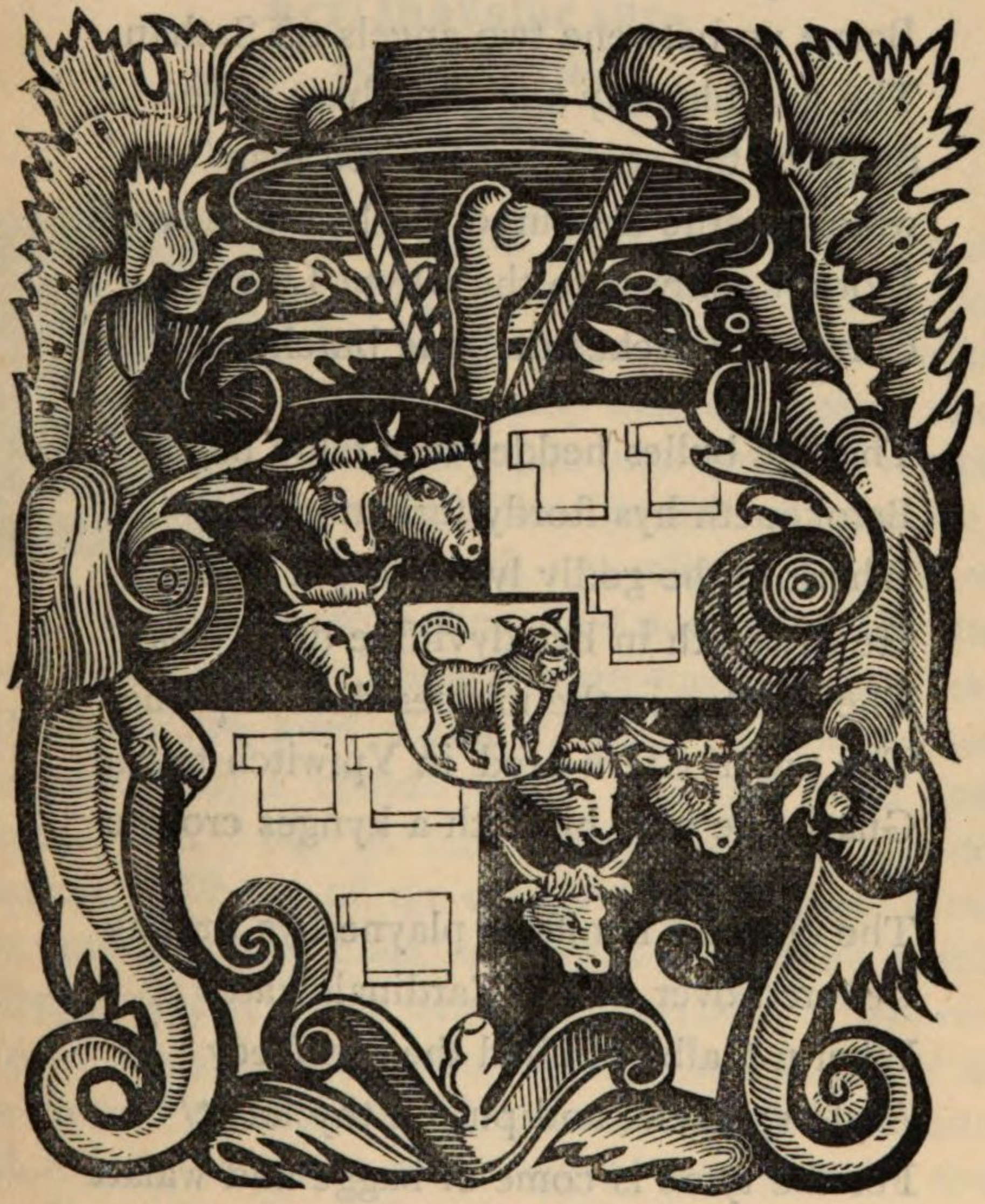
5. 1844-6. London. It is consequently reprinted in the edition of that work
8 vols. 8vo. by the Rev. T. TOWNSEND, M.A., in vol. iv. 671-676.

6. 1863. Bristol. 1 vol. 8vo. Facsimiled by Mr. Fry, with the *Dyaloge*, &c.

7. 1871. SEPT. 20. London. 1 vol. 8vo. *English Reprints*: see title at *p.* 1.

Rede me and be nott wrothe,
For I saye no thynge but trothe.

I will ascende makynge my state so hye/
That my pompous honoure shall never dye.



O Caytyfe when thou thynkest least of all/
With confusion thou shalt have a fall.

[In the original edition, the griffons, club, and Cardinal's hat are painted red. In which way drops of blood are represented as falling from the edges of the six axes.]

The descripcion of the armes.

Of the prowde Cardinall this is the ſhelde
Borne vp betwene two angels off Sathan.
The ſixe blouddy axes in a bare felde
Sheweth the cruelte of the red man/
whiche hathe devoured the beautifull ſwan.
Mortall enmy vnto the whyte Lion/
Carter of Yorcke/ the vyle butchers ſonne.

The ſixe bulles heddes in a felde blacke
Betokeneth hys ſtordy furiouſnes
Wherfore the godly lyght to put abacke
He bryngeth in hys dyvliſſhe darcknes.
The bandog in the middes doth expreſſe
The maſtif Curre bred in Ypſwitch towne
Gnawynge with his teth a kynges crowne.

The cloubbe ſignifieth playne hys tiranny
Covered over with a Cardinals hatt
Wherin ſhalbe fulfilled the prophecy
Aryſe vp Iacke and put on thy ſalatt/
For the tyme is come of bagge and walatt
The temporall cheualry thus throwen downe
Wherby preſt take hede and beware thy croune.

To his singuler goode frendt and brother in Christ Master. P. G. N O. desyreth grace and peace from God the father/ thorowe the lorde Iesus Christ.

BY your laſte letter/ dere brother in Chriſt/ I perceved/ that youre deſyre was/ to have the lytle worke which ye ſent/ wele examened/ and diligently put into prynt. Which thynge (the bonde of charitie/ where with not alonly Joh. xv you and I/ but we with the whole nombre of Chriſtis choſen flocke/ rema[n]ynge amonge oure nacion of engliſſhe men/ are knet together/ purly for the truthes ſake pondered) I coulde do no leſſe but fulfill and accomplyſſhe. For as moche as it is a thynge ſo neceſſary. Where of no doute/ ſhall ſprynge grett frute vnto the fammiſſhed/ and lyght vnto theym which of longe ſeaſon have bene ſore blynd- Ma. xxv folded. Though the rammyſſhe reſydue of gotes/ ſo farre envred with mannis blynde reaſon (which repute grett felicite to make men beleve/ goode to be the naturall cauſe of evill/ darknes to procede oute of light) and lyinge to be grownded in trouth/ Mat. xxiiij. and to make of the worde of lyfe the glave of death/ contrary to all trueth) that ſcripture calleth theym faulce teachers/ and bryngers in prevely of dampnable ſectes/ even denyinge the lorde that bought theym/ ij. pe. j. ij

and brynge on their owne heddes ſwyfte dampnacion/ for their leadynge of many into their dampnable
ap. xviij waies. Of whoſe boddies annd ſoules thus
Ma. vij once blynded and ledde out of the narowe waye of lyfe/ into the broade waye of perdicion/ thorowe covetouſnes they make their marchandyſe.
ij. Pet. ij Wherby the waye of trueth (that is to ſaye the glorious goſpell of Chriſt) is evill ſpocken of. In ſo moche that they after this manner ſealed with the
apo. xvj. marke of the grett beaſt of the erth/ whoſe
j. ti. iiij conſciences. S. paul deſcrybeth to be ſinged with the hott yeron of blaſphemy/ only geve hede to the ſpretes of erroure/ and dyvelyſſhe doc-
tryne of theym which ſpeake faulce through hipocriſy/
iiij. forbyddynge to mary/ and commaundynge to abſtayne from meates and ſoche wother) cannot but barke there att/ forbid it/ and with all violence perſecute the reders there of. Yet. I nevertheleſſe
ij. Pet. j with you/ doinge after the apoſtles erudi-
ij. Pe. jij cion/ as longe as I folowe no decevable fables/ will not be negligent to put my brethren in remembraunce (thogh they partly knowe them their ſelves/ and are ſtablyſſhed in the preſent trueth) ot thoſe thynges wherby they maye the more evidently note the diſceatfulnes of mortall man/ and the better come vnto the knowledge of the immortall god. Seynge the tyme at honde wherin god of his infinite
Luc. j mercy/ hath ordened before to make
Rom. j theym thorowe Chriſt oure lorde parte
Ac. xiij takers alſo of his glorious will and porpos.
Ebre. iij even as in the goſpell oure ſaveoure before
mar. iij. xvj to all his hadd promeſed. I therfore con-
lu. iiij. ix ſyderynge the worlde thus to be wrapped
j. Io. v

in myſery and blindnes (and now in theſe latter dayes becom an hole or denne of falce foxy hipocrites/ and a mancion for all ravenynge wolves diſgyſed in lambes ſkynnes/ which hate all love/ and with oute drede of god wander but for theire praye) have iudged it a thynge moſte convenient/ to ſett this ſmale treatous as a glas or myroure moſt cleare before all mens eyes. In the preface where of manyfeſtly they ſhall perceave/ howe grett daunger nowe a dayes it is/ the trueth other to deſcribe with penne/ or with tonge to declare. In the lamentacion folowynge/ made by a bely beaſt/ engendred amonge the greſy/ or anoynted heap/ wother wyſe called the papyſticall ſecte (whom Chriſt calleth a croked/ vntawarde/ and cruell generation of venemous vipers) they may ſurly groape and fele/ where of oure ſpretuall lordes/ maſters/ and rulars (falcely ſo named) have proceded/ and are come. with what preſomcion they diſdayne the auncient and true noble bloud. and what preeminence and dignite they have obtayned through their faulce and crafti bryngynge vppe of the blaſphemous maſſe/ which principlally is their holde/ ſtede/ and defence. Forthermore in the dialoge enſuynge or brefe interlude/ is mas deſcrybed with his abhominable miniſters. as Popes/ Cardinalls/ biſſhops/ abbotes/ monkes/ fryres/ and lyke wother. wherin alſo is declared whatt trees they are with their frute. annd what they ſhall remayne their maſſe once diſanulled/ and putt downe. Which all well conſydered/ I hoape that the reder what ever he be/ will nott take this worke as a thynge convicious/ or a principle of hatred and debate. nor

Lu. viij. Ma. vij

Luc. vj

Ro. xvj

Ma. xvj xvij

Luce. ix

ma. xxiij

ma. vij. epis. Iu.

Rom. ij yett deſpyſe the ryches of the godnes/ and of the pacience/ of the longe ſoferance of god. but will remember that his kyndnes only leadeth hym to re-
i. Cor. ij pentaunce. and mekely with the ſprete of quyetnes/ fyrſt iudge it/ and then conſydre hym ſilfe. and fautleſſe he ſhall fynde it a grett occaſion/ to love/ and alſo to thancke god his father moſt mercifull/ which of his tender mercy hath nott delyvered hym vppe vnto a leawd mynde/ with theſe veſſels of wrathe/
Rom. j and children of the devill/ to do thoſe
Ioa. viij thynges which are nott comly/ ful of all
Rom. ij vnrightouſnes/ fornication/ wickednes/ covetouſnes/ maliciouſnes. &c. and ſofered hym nott to become lyke vnto theym/ a hater of god/ and of his godly worde. agaynſt whoſe vngodlines/ and vnrightouſnes/ the wrath of the hevenly god apereth. becauſe they with holde the true rightouſnes of god/
Rom. j whiche commeth throwe the lyght of the goſpell of Chriſt/ in the vnrightouſnes of mans lawes and tradicions. Ye/ and as ſayth. S. paul/ though they knowe the rightouſnes of god/ howe they which ſoche thynges committ are worthey of death/ yett nott only do the ſame/ but alſo have pleaſure in the doars of them. Wherfore they are before god with oute excuſe. feinge that knowinge god/ they glorify hym nott as god. nor yett are thanckfull. but wexe full of vanities in their ymaginacions. countynge theym ſelves wyſe where as in dede they are foles. For with their folyſſhe and blynde hert/ they tourne the glory of the immortall god/ vnto the ſimilitude of the ymage of mortall man. He ſhall lykwyſe clearly perceve/ that we of duty colde do no leſſe/ but for the preſervacion and tutell of the innocent and ſimple/

to declare the peſtilent doblenes/ and decevable ſeduccion of the wicked. accordinge to the doctryne ſhewed vnto vs every where by Chriſt oure Ioan. vj. x.
maſter. which cam to ſave annd not to deſtroye. For
one rotten apple/ lytell and lytell putrifieth mat. xiij
an whole heape. a lytell ſower leven the Luc. xij
whole lompe of dowe. one rancklynge j. Cor. v
member/ the whole boddy. Shortly to conclude.
Here in I am well perſuaded/ lett the vngodly roare
and barcke never ſo lowde/ that the fyre which Chriſt
cam to kyndle on erth/ cannott butt Luc. xij.
burne. that is to ſaye/ his godly worde forevermore
encreace and continue. Wherfore dere ij. re. xxij
brother/ yf eny mo ſoche ſmale ſtickes Psa. xvij ciiij
come vnto youre hondes/ which ye ſhall cxviij
iudge apte vnto the augmentacion of this fyre/ ſende
them vnto me (yf in englonde they maye not be pub-
liſſhed) and by goddis grace with all my power and
poſſibilitie/ I ſhall ſo endever my ſylfe to kyndle
theym/ that as many as are of the ſede of Ioa. viij
abraham ſhall ſe their light/ and therby Mat. v
gloryfy their father celeſtiall/ which kepe you and
youres continully ſtrengthynge you with his
ſprete of comforte to his glory
for ever Amen.

¶ The Author of the worke.

Go forthe lytell treatous nothynge a fraide.
To the Cardinall of Yorcke dedicate
And though he threaten the be not diſmayde
To pupplyſſhe his abhominable eſtate
For though his power he doeth elevate
Yett the ſeaſon is nowe verily come
Vt inveniatur iniquitas eius ad odium.

The Treatous.

O my author howe ſhall I be ſo bolde
A fore the Cardinall to ſhewe my face
Seinge all the clargy with hym doth holde/
Alſo in faveour of the Kyngis grace
With furious ſentence they will me chace
Forbiddynge eny perſone to rede me
Wherfore my deare author it cannott be.

The Author.

Thou knoweſt very well whatt his lyfe is
Vnto all people greatly deteſtable/
He cauſeth many one to do amiſſe
Thorow his example abhominable.
Wherfore it is nothynge reprobable
To declare his miſchefe and whordom
Vt inveniatur iniquitas eius ad odium.

The Treatous.

Though his lyfe of all people is hated
Yet in the maſſe they putt moche confidence
Whiche through out all the world is dilated

As a worke of ſinguler magnificence/
Preſtes alſo they have in reverence
With all wother perſones of the ſpretualte
Wherfore my deare author it cannot be.

The Author.

O deare treatous thou mayſt nott conſyder
Their blynde affeccion in ignorance
Wherby all the worlde both farre and near
Hath bene combred with longe continuance.
Itt is goddis will his trueth to avaunce
And to putt antichriſt oute of his kyngdom
Vt inveniatur iniquitas eius ad odium

The Treatous.

Well yett there is greate occaſion of grudge
Be cauſe I apeare to be convicious.
Withouten fayle the clargy will me iudge
To procede of a ſprete preſumtuous/
For to vſe ſoche wordes contumelious
It becommeth nott chriſten charite
Wherfore my deare author it cannot be.

The Author.

O my treatous it is goddis iudgement
So to recompence their madde blaſphemy
Seynge they burned his holy teſtament
Thorowe the prowde cardinals tyranny
Agaynſt whoſe harde obſtynacy to crye
The ſtones in the ſtrete cannot be dom
Vt inveniatur iniquitas eius ad odium.

The Treatous.

Yf I preſume to make relacion
  Of ſecret matters that be vncertayne
They will count it for diffamacion
  Or thinges contryved of a frowarde brayne
To deſcrybe their faultes it is but vayne
  Except I were in ſome authorite
Wherfore my deare author it cannot be.

The Author.

As touching that thou nede not to be deiecte
  The trueth ſhalbe thy conſervacion
Whyles thou preſume no faultes to detecte
  But wheare thou haſt hadde certificacion
By their knowledge and informacion
  Whiche have forſaken the whore of rome
Vt inveniatur iniquitas eius ad odium.

The Treatous.

Alas yett in their outragious furoure
They ſhall courſſe and banne with cruel ſentence
  All thoſe whiche have to me eny favoure
Ether to my ſaynge geve credence
  In hell and heven they have preeminence
To do as they lyſte with free liberte
Wherfore my deare author it cannot be.

The Author.

O treatous lett antichriſt crye and roare
  Manaſſynge with fulminacions
His cruelte ſhalbe feared no moare

Men knowynge his abhominacions
Fye apon his forged execracions.
Seynge his tyranny is overcome
Vt inveniatur iniquitas eius ad odium.

Fye on his dyvliſſhe interdiccions
With his keyes lockis chaynes and fetters
Fye apon all his iuriſdiccions
And apon thoſe whiche to hym are detters
Fye apon his bulles breves and letters
Wherin he is named ſeruus ſervorum
Vt inveniatur iniquitas eius ad odium.

Fye on his golden thre folded crowne
Whiche he vſeth to weare apon his head
Fye apon his maieſte and renowne
Clayminge on erthe to be in Chriſtis ſtead
Fye on his carkes bothe quycke and dead
Ex hoc nunc et uſque in ſeculum
Vt inveniatur iniquitas eius ad odium.

Bliſſed they be which are curſed of the pope
And courſed are they whom he doth bliſſe
A courſed are all they that have eny hope
Ether in his perſonne or els in his.
For of almyghty god a courſed he is
Per omnia ſecula ſeculorum
Vt inveniatur iniquitas eius ad odium.[1]

[1] This refrain is taken from the Vulgate, and in the Douay version (1607-10. A.D.) is rendered—*That his iniquitie may be found vnto hatred.* In the Authorized Version the Hebrew is translated—*Until his iniquity be found to be hateful.*—Ps. xxxvi. 2.

¶ Yeare foloweth the lamentacion.

Alas alas for woo and bitter payne
Oppreſſed withe grefe and ſorofull care
Howe ſhall we from hevy wepynge refrayne
Conſyderynge the caſe that we in are.
We have now loſt the pryce of oure welfare
Seynge that gone is the maſſe
Nowe deceaſed alas alas.

Wo worth the time that ever we were born
To ſe the chaunce of this dolorours daye
For now ar we mocked and laughed to ſkorn
Owre honour brought to extreme decaye
We maye well ſynge alas and well awaye
Seynge that gone is the maſſe
Nowe deceaſed alas alas.

Aproche proud patriarkis with youre pope
Biſſhops arſbyſſhops and Cardinalls gaye
With all other prelatis which had your hope
To be mayntayned by the maſſe all waye
Who ſhall finde oure belly and ryche araye
Seynge that gone is the maſſe
Nowe deceaſed alas alas.

Drawe nere ye preſtis in youre longe gownis
With all the fryres of the beggerly ordres
Com hither monkis: with brode ſhaven crounis
And all ſoche as are ſhoren above the ears/
Helpe me to lament with dolourous teares
Seynge that gone is the maſſe
Nowe deceaſed alas alas.

The dolfull deſtruction of noble troye
Was never to man haulfe ſo lamentable
Nor yett the ſubuerſion of Rome oure ioye
Vnder whom we were counted honorable.
O fortune fortune: thou arte vnfauorable
Seynge that gone is the maſſe
Nowe deceaſed alas alas.

Departed is nowe the maſſe and clean gone
The chefe vpholder of oure liberte
Wherby our whores and harlotis everychone
Were mayntayned in ryche felicite.
Full fore we ſhall repent this daye to ſe
Seynge that gone is the maſſe
Nowe deceaſed alas alas.

Our baudis and brothels have loſt ther finding
Oure baſtardes compelled to go aſtraye/
Oure wynninge mill hath loſt her gryndinge
Which we ſuppoſed never to decaye.
Alas therfore what ſhall we do or ſaye
Seynge that gone is the maſſe
Nowe deceaſed alas alas.

Oure gay velvet gownis furred with ſables
Which werre wont to kepe vs from colde
The paulfreys and hackeneis in oure ſtables
Nowe to make cheveſaunce muſt be ſolde
Adue forked mitres and croſſes of golde
Seynge that gone is the maſſe
Nowe deceaſed alas alas.

We ſhall nowe abate oure welthy tables
With delicate deyntyes ſo delicious
Oure mery ieſtes and pleſaunt fables
Are nowe tourned to matters dolorous
We muſt laye downe oure eſtate ſo pompous
Seynge that gone is the maſſe
Nowe deceaſed alas alas.

Oure fyngres ſhyninge with precyous ſtons
Sett in golden rynges of ryche valoure
Oure effeminate fleſſhe and tender bones
Shalbe conſtrayned to faule vnto laboure
For why decayed is all oure honoure
Seynge that gone is the maſſe.
Nowe deceaſed alas alas.

Where as we vſed apon mules to ryde
Nowe muſt we nedes prycke a fote a lone
Oure wantan daliaunce and boſtinge pride
With wofull miſery is over gone.
Oure gliſtringe golde is turned to a ſtone
Seynge that gone is the maſſe.
Nowe deceaſed alas alas.

We had oure ſervantes in moſt courtly wyſe
In greate multitude folowinge oure tayle
With garded lyverey after the newe gyſe
Whome we frely ſupported to ieſt and rayle
How be it nowe eache from wother ſhall fayle
Seynge that gone is the maſſe/
Nowe deceaſed/ alas alas.

Oure povre kynred we lytell vnderſtode/
And of whatt vilnes oure pompe did aryſe.
We deſdayned the eſtates of noble blode/
Nothynge afrayde oure betters to deſpyſe.
Wherfor agaynſt vs they will nowe ſurmyſe
Seynge that gone is the maſſe/
Nowe deceaſed/ alas alas.

We were called lordes and doctours reverente/
Royally raignynge in the ſpretualte.
In every place wheare we were preſente/
They vayled their bonetis and bowed a kne.
But it begynneth nowe wother wyſe to be.
Seynge that gone is the maſſe/
Nowe deceaſed/ alas alas.

We devowred the ſuſtenaunce of the poore/
  Waſtynge the goodes of people temporall.
Wherwith we noryſſhed many a whore/
  To ſatiffye oure pleaſure beaſtiall.
And yett we were counted ſpretuall.
  Vnder faveoure of the maſſe/
    Nowe deceaſed/ alas alas.

  Oure greate lordſpippes and dominacions/
With oure ryche iuelles and ſomptous plate.
  Oure places and large habitacions/
Adorned with hangyngis and beddes of ſtate
  From oure hondes ſhall nowe be ſeperate.
Seynge that gone is the maſſe
    Nowe deceaſed/ alas alas.

A due/ oure ayde and ſupportacion/
  Wherby fortune ſo merely did ſmyle.
Farwele comforte and conſolacion/
  Thus ſoddenly chaunged with in a whyle.
Oure vayne confydence dyd vs ſore begyle.
  Seynge that gone is the maſſe/
    Nowe deceaſed/ alas alas.

By the maſſe we were exalted ſo hye/
  That ſcantly eny man we wolde once knowe.
We thought for to aſcende vnto the ſkye/
  Havynge oure ſeate above the rayne bowe
But we are come downe agayne full lowe.
Seynge that gone is the maſſe/
    Nowe deceaſed/ alas alas.

  The maſſe made vs lordis and kyngis over all/
Farre and nere every wheare havyng power.
  With honorable tytles they dyd vs call/
Dredynge to offende vs at eny houre.
  Then were we as freſſh as the garden floure.
Vnder favoure of the maſſe/
    Nowe deceaſed/ alas alas.

Amonge all the people we went a fore/
By pretence of oure fayned holynes.
They reputed vs for haulfe goddes and more/
Thorowe the maſſes beneficialnes.
Whiche is nowe tourned to oure hevines.
Seynge that gone is the maſſe/
Nowe deceaſed/ alas alas.

The maſſe was only oure ſinguler ſuffrage/
To delivre the people from their ſynne.
There was no preſt in towne nor village/
But by the maſſe his lyvynge did wynne.
Whoſe ſuperfluite ſhalbe full thynne.
Seynge that gone is the maſſe/
Nowe deceaſed/ alas alas.

O faythfull maſſe/ ſo conſtant and true.
In heven and erth continually.
We nowe thy chyldren ſhall morne and rue/
The chaunce of thy dekaye ſo ſodenly.
Conſtrayned we are all to wepe and crye.
Seynge that gone is the maſſe/
Nowe deceaſed/ alas alas.

By the maſſe we had hye authorite/
In heven and erth takynge oure pleaſure.
Kynges and prynces for all their dignite/
To diſpleaſe vs feared oute of meaſure.
Alas we have nowe loſt oure chefe treaſure.
Seynge that gone is the maſſe/
Nowe deceaſed/ alas alas.

The maſſe made vs ſo ſtronge and ſtordy/
That agaynſt hell gates we did prevayle.
Delyveringe ſoules oute of purgatory/
And ſendynge theym to heven with out fayle
Who is he then that wolde nott bewayle.
Seynge that gone is the maſſe/
Nowe deceaſed/ alas alas.

Of all maner thynges the comodyte/
By the maſſis healpe only did dependē.
From ſycknes and peſtilent mortalite/
The ſocoure of the maſſe did vs defendē.
All proſperite that oure lorde did ſendē.
Was for favoure of the maſſe
Nowe deceaſed/ alas alas.

The maſſe farre excedeth mannis reaſon/
Oft tymes of foule wether makynge fayre.
It cauſeth frute for to rype in ſeaſon/
Puttynge awaye infeccions of the ayre.
Greate eſtates frendſhippe ſtably to repayre.
Have confirmacion by the maſſe
Nowe deceaſed/ alas alas.

The maſſe in due tyme procureth rayne/
Wherby floures and erbes freſſhly do ſprynge.
And maſſe maketh it for to ſeace agayne/
When it ſo aboundeth to their hyndrynge.
All maner matrymony and maryinge.
Is ſolemnyſed by the maſſe/
Nowe deceaſed/ alas alas.

To ſoudears and men goynge a warre fare/
The maſſe is ever a ſure proteccion.
It preſerveth people from wofull care/
Dryvynge awaye all affliccion.
Alas who can ſhewe by deſcripcion.
All the proffettis of the maſſe/
Nowe deceaſed alas alas.

O wofull chaunce: moſt infortunate/
So ſodenly makynge comutacion.
Never ſence the worlde was fyrſt create/
Was there a thynge of ſoche reputacion.
For in every londe and nacion.
All goodnes cam by the maſſe/
Nowe deceaſed/ alas alas.

Whatt avayleth nowe to have a ſhaven hedde/
Or to be aparelled with a longe gowne.
Oure anoynted hondes do vs lytle ſtedde/
Wher as the maſſe is thus plucked downe
Vnto oure diſhonowre all doeth rebowne.
Seynge that gone is the maſſe/
Nowe deceaſed/ alas alas.

The gooddes of the churche are taken awaye/
Geuen to povre folkes ſoffrynge indigence.
The devyne ſervyce vtterly doeth decaye/
With halowed oyle/ ſalt/ and frankynſence.
To holy water they have no reverence.
Seynge that gone is the maſſe/
Nowe deceaſed/ alas alas.

All people becauſe the maſſe is departed/
Seketh nowe/ Ceremonies to confounde.
The aultres of the lorde are ſubuerted/
With ymages which coſt many a pounde.
The temples alſo are throwen to the grounde
Seynge that gone is the maſſe/
Nowe deceaſed/ alas alas.

Wherfore nowe of my lamentacion
To make an ende with oute delaye.
Fare wele O holy conſecracion/
With blyſſed ſanctus and agnus dei.
No lenger nowe with you we can praye.
Seynge that gone is the maſſe/
Nowe deceaſed/ alas alas.

A due/ gentle dominus vobiſcum/
With comfortable/ ite miſſa eſt.
Requiem eternam/ is nowe vndon/
By whom we had many a feſt.
Requieſcat in pace and goode reſt.
Seynge that gone is the maſſe/
Nowe deceaſed/ alas alas.

¶ Here foloweth a brefe Dialoge betwene two prestes servauntis/ named Watkyn. and Ieffraye.

Watkyn ¶ Effraye/ hardeſt thou oure maſter/
Thus with lamentable maner/
Moſt pitouſly complayne?

Ieffraye ¶ Herde it catha? yee be th[e]roode/
I praye god turne it vnto goode/
That it be nott to oure payne.
But is it of a very ſurety/
As it is ſpoken in the country/
That the holy maſſe is deade.

Watt. ¶ Dead? yee Ieffraye by my hande/
And that thou myght well vnderſtande/
Hadde thou eny witt in thy heade.
For the ſoroufull conſtraynte/
Of oure maſters complaynte/
Allonely for hys deceace was.
Wherfor lett vs oure counſell take/
What ſhyfte for vs is beſt to make/
Seynge that deceaced is the maſſe.

Ief. ¶ Mary watkyne thou ſayeſt very trothe/
We ſhall have but a colde brothe/
I feare me ſhortely after this.
But I praye the tell me nowe playne/
Was he by eny myſchaunce ſlayne/
Or was it for age that he deade is.

Wat. ¶ Naye/ it was not ſurly for age/
For he was of luſty courage/
Though he had very many yeres.
Alſo he had continued ſtill/
Yf preſtes myght haue had their will/
With the helpe of monkes and fryres.
Butt he was aſſauted ſo ſore/
That he coulde reſiſt no more/
And was fayne to geve ouer.

Then cam his aduerſaries with myght/
And ſlewe hym oute of honde quyght/
As though he had bene a faulce rover.
Eef. ¶ With what wepen did they hym kyll/
Whether with polaxe or with bill?
A goode felowſhippe lightly tell.
Wat. ¶ Naye: with a ſharpe two edged ſworde/
Which as they ſaye was goddis worde/
Drawne oute of the holy goſpell.
Eef. ¶ And is goddis worde of ſoche myght/
That it ſlewe the maſſe downe right/
Of ſo auncient continuaunce?
My thynketh it ſhulde not be true/
Seynge that preſtes wolde hym reſcue/
With worldly ryches and ſubſtaunce.
Monkes/ channons/ all ſhaven crownes/
Wolde have brought their villagis and tounes/
With their whole religious rable.
Which vnder antichriſtis raygne/
Are of ſectes variable and vayne/
Forto be reckened in numerable.
Oure maſter alſo I dare ſaye/
With many wother preſtes gaye/
Whom I knowe very well.
Wolde have ſpent all their goode.
Yee verely their owne hert bloude/
To helpe maſſe agaynſt the goſpell.
Wat. ¶ Toſſhe man they did all their beſt/
Not ſparynge to opyn their cheſt/
Gevynge out brybes liberally.
Wherby they had gret confidence/
For to have done moche aſſiſtence/
In ayde of the maſſe certaynly.
But it provayled theim nothynge/
For goddis worde hath ſoche workynge/
That none maye reſiſt contrary.
Eef. ¶ Well/ yet take it for no ſcorne/
I tell the wheare as I was borne/
They reſiſt the goſpell openly.

And the principall doars be ſuche/
As nowe a dayes governe the churche/
No ſmale foles I promes the.
And namly one that is the chefe/
Whiche is not fedd/ ſo ofte with roſt befe/
As with rawe motten ſo god helpe me.
Whoſe mule yf it ſhulde be ſolde/
So gayly trapped with velvet and golde/
And geven to vs for oure ſchare.
I durſt enſure the one thynge/
As for a competent lyvynge/
This ſeven yere we ſhulde not care.

Wat. ¶ Yf he be ſoche what is his name/
Or of what regarde is his fame?
I beſeche the ſhortly expreſſe.

Ief. ¶ Mary/ ſome men call hym Carnall/
And ſome ſaye he is the devill and all/
Patriarcke of all wickednes.

Wat. ¶ Well/ to be brefe with outen gloſe/
And not to ſwarve from oure purpoſe/
Take goode hede what I ſhall ſaye.
The tyme will come or it be longe/
When thou ſhalt ſe their ſtatly thronge/
With miſerable ruyne decaye.
Note wele the enſample of Rome/
To what miſery it is come/
Which was their hedde principall.
Goddis worde the grownde of vertue/
They went aboute for to ſubdue/
Wherby they have gotten a faule.

Ief. ¶ Beleve me/ thou ſpeakeſt reaſon/
I trowe we ſhall ſe a ſeaſon/
To the confuſion of theym all.
But nowe to oure mater agayne/
I wolde heare merveloufly fayne/
In what place the maſſe deceaſed.

Wat. ¶ In Straſbrugh/ that noble towne/
A Cyte of moſt famous renowne/
Wheare the goſpell is frely preached.

Ref. ¶ And what doſt thou their names call/
Which were counted in eſpeciall/
The aduerſaries of the maſſe?
Wat. ¶ Truly there where clarkes many one/
And gretly learned every chone/
Whoſe names my memory do paſſe.
Howe be it/ Hedius/ Butzer. and Capito/
Celarius/ Symphorian/ and wother mo/
In dede were reputed the chefe.
Whoſe lyuynge is ſo inculpable/
That their enemies with oute fable/
In theym coulde fynde no reprefe.
Ref. ¶ What did then the temporalte/
Wolde they all there vnto agre/
With outen eny diſſencion?
Watt. ¶ As for the commens vniuerſally/
And a greate parte of the ſenatory/
Were of the ſame intencion.
Though a feawe were on the wother ſyde/
But they were lyghtly ſatiſfyed/
When they could nott goddis worde denaye
Ref. ¶ I perceaue then manifeſtly/
The biſſhoppe with his whole clargy/
Were abſent and a waye.
Wat. ¶ They were not abſent I the enſure/
For with the maſſe they dyd endure/
Whyls to ſpeake they had eny breth.
In ſomoche that for all this/
The biſſhoppe ceaſeth not with his/
To revenge the maſſes death.
He ſpareth nott to courſe and banne/
Doynge all that ever he canne/
To revoke maſſe vnto lyfe agayne.
He ſpendeth many a gulden/
To hange/ morther/ and bren/
The maſſes aduerſaries certayne.
Ref. ¶ And getteth he any goode therby?
Wat. ¶ But littell yet I the certefy/
And I trowe leſſe he ſhall have.

Nowe for all his hye magnificence/
They counte hym ſavynge reuerence/
Not moche better than a knave.

Ief. ¶ Peace whorſone/ beware of that/
I tell the his ſkynne is conſecrat/
Anoynted with holy oyntmente.

Mat. ¶ Yee/ ſo many a knaves ſkinne/
Is greſyd with out and with in/
And yett they are not excellente

Ief. ¶ Cockes bonnes/ this is rancke hereſy/
Yf it were knowne: by and by/
Thou ſhuldeſt a faggote beare.
To ſpeake ſo of ſoche a prelate/
Whiles they are all of the ſame rate/
For the more parte every wheare.
But to the purpoſe that we beganne/
What did monkes and fryeres thanne/
When maſſe went thus to wracke?

Mat. ¶ So vttered was their abuſione/
That with great confuſione/
They were fayne to ſtande abacke.

Ief. ¶ Och: I knowe a fryer in a place/
Whom they call father Matthias/
Yf he had bene at this brayde.
He wolde have made ſoche a noyſe/
With his horrible ſhrill voyce/
Able to have made theym afrayde.

Mat. ¶ Toſſhe/ there were fryres two or thre/
In fayth as grett panched as he/
With bellies more then a barell.
Which for all their learned ſtrengthe/
Were ſo confounded there at lengthe/
That they gave over their quarell.

Ief. ¶ What made Ihon Faber and Emſer/
With their ayders Eckyus and Morner/
Did they vnto maſſe no ſocoure?

Mat. ¶ Yes truly/ with wordes of greate boſte/
They ſpared not to ſende their oſte/
Threatnynge with fearfull terroure.

Howe be it they had ſoche impediment/
That they coulde nott be there preſent/
As thou ſhalt the caſe vnderſtonde.
Emſer ſomtyme a reguler chanon/
To defende the maſſis cannon/
Longe before had taken in honde.
Which craftely to vpholde with lyes/
So grevouſly troubled his eyes/
And alſo encombred his brayne.
That there was no remedy/
But he was fayne certenly/
At home/ a fole to remayne.
Flatterynge Faber/ full of diſdayne/
Was newe admitted to be chaplayne/
Vnto duke Ferdinand by othe.
Wherfore he had ynough of buſynes/
To diſſwade the dukes noblenes/
From favourynge the godly trothe.
As for Morner/ the blynde lawear/
And Eckius/ the frowarde ſophiſtrar/
They have afore caſtynge wiſdome.
That in ſoche honorable audience/
Wheare as wyſe clarckes are in preſence/
They will nott very gladly come.

Ref. ¶ Medled nott Eraſmus/ in this matter
Which ſo craftely can flatter/
With cloked diſſimulacion?

Wat. ¶ He was buſy to make will free/
A thynge nott poſſible to be/
After wyſe clarckis eſtimacion.
Wherfore he intermitted lytle/
As concernynge the maſſis tytle/
With eny maner aſſercion.
He feareth greatly ſome men ſaye/
Yf maſſe ſhulde vtterly decaye/
Leaſt he ſhulde loſe his penſion.
Notwithſtondynge he hath in his hedde/
Soche an opinion of the god of bredde/
That he wolde lever dye a marter.

Then ever he wolde be of this conſent/
That chriſt is not theare corporally preſent/
In bredde wyne and water.
Alſo he has geven ſoche a laudacion/
Vnto the ydols of abhominacion/
In his gloſynge piſtles before tyme.
That yf he ſhulde wother wyſe reclame/
Men wolde impute vnto his blame
Of vnſtable inconſtancy the cryme.

Kef. ¶ Howe did they then with lovayne/
And with the vniuerſitie of Colayne/
Made they right noght for maſſis parte?

Wat. ¶ Yes ſurly with terrible vociferacion/
They made wonderfull exclamacion/
The worde of god to ſubverte.
They ſent thether Thomas and Scote/
With wother queſtioniſtes god wote.
Full of crakynge wordes inopinable.
But when it cam to the effecte/
They were ſo abaſſhed and deiecte/
That once to hiſſe they were nott able.

Kef. ¶ It was a thynge playnly acorſt/
That maſſe went thus by the worſt/
Havynge ſo many on his wynge.

Wat. ¶ Goddis worde is ſo efficacious/
And of ſtrengthe ſo mervelous/
That agaynſt it is no reſiſtynge.

Kef. ¶ Nevertheleſſe amonge this araye/
Was nott theare one called Coclaye/
A littell pratye foolyſſhe poade?
But all though his ſtature be ſmall.
Yett men ſaye he lacketh no gall/
More venemous then any toade.

[*Should be* Wat.¶] No/for he hadde a nother occupacyon/

Wat. ¶ Wrytinge to the englyſſhe nacyon/
Inuencyones of flatterye.

Kef. ¶ To Englonde? in goode tyme/
I trowe the vrchyn will clyme/
To ſome promocion haſtely.

Wat. ¶ Or els truly it ſhall coſt hym a fall/
For he is in fauoure with theym all/
Which haue the goſpell in hate.
Continually he doth wryte/
Euer laborynge daye and nyght/
To vpholde antichriſtes eſtate.
Of papiſtes he is the defender/
And of Luther the condemner/
The goſpell vtterly deſpyſynge.
To forge lyes he has no ſhame/
So that they ſomewhat frame/
With the proceſſe of his writynge.
He wrote of late to Herman Ryncke/
Waſtynge in vayne paper and yncke/
Pomeranes epyſtle to corrupte.
Which by chriſten men requyred/
Accordynge as he was deſyred/
Dyd his parte theym to inſtructe.
No thynge ther in was reprobable/
But all to gedder true and veritable/
With out hereſy or eny faulte.
Howe be it this wretch vnſhamfaſt/
Thorowe malicie was not a gaſt/
The trueth with lyes to aſſaulte.

Ref. ¶ Yf he be as thou ſayſt he is/
I warant he ſhall not mis/
Of a benefice and that ſhortly.
For I enſure the oure Cardinall/
With wother biſſhops in generall/
Love ſoche a felowe entierly
But lett this nowe paſſe and go to/
What is beſt for oure proffit to do/
Seynge maſſe hath made his ende?

Wat. ¶ Surely as farre as I can geſſe/
We are lyke to be maſterleſſe/
Yerre it be longe ſo god me mende.
For as ſone as the maſſe is buried/
Oure maſter ſhalbe beggered/
Of all his ryche poſſeſſion

Ref. ¶ Then mate I put the out of doute/
It is goode that we loke aboute/
Leaſt we ſolfe a newe leſſon.
Howe be it/ howe longe will it be/
Or ever that we ſhall ſe/
Of this dedde maſſe the buriall?
[*Should be* Wat.¶] As touchynge that in very dede/
Wat. ¶ They are nott yett fully agrede/
But I ſuppoſe ſhortly they ſhall/
Some wolde have hym caried to Rome/
For be cauſe of all chriſtendome/
It is the principall Ce.
And ſome wolde have hym to France/
Becauſe of the noble mayntenaunce/
That he had of Parys vniverſite.
Some alſo perſwade in goode erneſt/
That in Englonde it were beſt/
His dedde coors rychly to begraue
Ref. ¶ Nowe after my folyſſhe coniecture/
They coulde nott for his ſepulture/
Devyſe/ a better place to have.
Alſo theare is Sayncte Thomas ſchryne/
Of precious ſtones and golde fyne/
Wherin the maſſe they maye laye.
Wherof the ryches incomprehenſible/
As it is ſpoken by perſones credible/
Myght an Emperours raunſome paye.
Morover theare is the Cardinall/
Of whoſe pompe to make rehearceall/
It paſſeth my capacite.
With ſtately biſſoppes a greate forte/
Which kepe a mervelous porte/
Concernynge worldely royalte.
Preſtes alſo that are ſeculer/
With monkes and chanons reguler.
Abownde ſo in poſſeſſion.
That both in welfare and wede/
With oute doute they farre excede/
The nobles of the region.

Wat. ¶ Yf it be thus as thou doſt declare/
It is beſt that maſſe be buried theare/
With due honorable reverence.
Ref. ¶ Ye but they have a frowarde witt/
And par caſe they will not admitt/
But vtterly make reſiſtence?
Wat. ¶ Holde thy peace and be content/
The goſpell by a commaundment/
To do it will ſtrayghtly theym compell.
Ref. ¶ They ſett nott by the goſpell a flye/
Diddeſt thou not heare whatt villany/
Th[e]y did vnto the goſpell?
Wat. ¶ Why/ did they agaynſt hym conſpyre?
Ref. ¶ By my trothe they ſett hym a fyre/
Openly in London cite.
Wat. ¶ Who cauſed it ſo to be done?
Ref. ¶ In ſothe the Biſſhoppe of London/
With the Cardinallis authorite.
Which at Paulis croſſe erneſtly/
Denounced it to be hereſy/
That the goſpell ſhuld come to lyght.
Callynge theym heretikes excecrable/
Whiche cauſed the goſpell venerable/
To come vnto laye mens ſyght.
He declared there in his furiouſnes/
That he fownde erroures more and les/
Above thre thouſande in the tranſlacion.
Howe be it when all cam to pas/
I dare ſaye vnable he was/
Of one erroure to make probacion.
Alas he ſayde/ maſters and frendes/
Conſyder well nowe in youre myndes/
Theſe heretikis diligently.
They ſaye that commen women/
Shall aſſone come vnto heven/
As thoſe that lyve perfectly.
Wat. ¶ And was that their very ſayinge?
Ref. ¶ After this wyſe with oute faynynge/
In a certayne prologe they wryte.

That a whoare or an open ſynner/
By meanes of Chriſt oure redemer/
Whom god to repent doth incyte.
Shall ſoner come to ſaluacion/
By meritis of Chriſtis paſſion/
Then an outwarde holy lyver.

Wat. ¶ They did there none wother thinge ſhewe/
Then is rehearced in mathewe/
In the one and twenty chapter.

Ref. ¶ For all that/ he ſayde in his ſermone/
Rather then the goſpell ſhulde be comone/
Bryngynge people into erroure
He wolde gladly ſoffre marterdome/
To vpholde the devyls fredome/
Of whom he is a confeſſoure.

Watt. ¶ Why/ makeſt thou hym a ſaynt?

Ref. ¶ Euen ſoche a one as paynters do paynt/
On walls and bordes artificially.
Which with myters/ croſſes/ and copes/
Apere lyke gaye biſſhops and popes/
In ſtrawnge faſſion outwardly.
But they are ydols in effecte/
Mamettis of antichriſtis ſecte/
To blynd folke deceatfully.

Wat. ¶ I perceave well nowe that/ honores/
As it is ſpoken/ mutant mores/
With ſoche men moſt commenly.
But thynkeſt thou in thy mynde/
That he coulde in his herte fynde/
In ſoche a caſe death to ſouffer/

Ref. ¶ Naye/ yt it was a worde of office/
I warante he is nott ſo foliſſhe/
To putt his boddy ſo in daunger.
Nevertheleſſe with tonge and porſſe/
All though he ſhulde fare the worſſe/
Gladly he will do his dever.
To plucke the worde of god downe
And to exalte the thre folde crowne
Of antichriſt his bever.

Alſo there is a charge vnder payne/
That no man eny thynge retayne/
Of the goſpell newly tranſlate.
For yf they preſume the contrary/
They loſe their goodes with oute mercy/
And their boddies to be incarcerate.
Morover that no clarcke be ſo bolde/
Prevy or pearte/ with hym to holde/
Preachynge ought in his favoure.
But contrary their braynes to ſett/
Bothe in ſcoles and in the pulpett/
Hym and all his to diſhonoure.
Wherfore it boteth the goſpell nothynge
As concernynge the maſſis buryinge/
To ſende eny precepte thether.
For they had lever by this daye/
Go vnto the devill ſtrayght waye/
Then to obeye hym in eny maner/
Wat. ¶ This paſſeth of all that ever I hearde/
I wonder they were nott a fearde/
Of ſo notable blaſphemy.
Nott with ſtondynge their interrupcion/
Shall tourne to their deſtruccion/
At longe runnynge fynally.
For though they cauſed to be brent/
The outwarde ſhaddowe or garment/
Of goddis worde ſo hye of pryce.
Yett the grownde of his maieſty/
Printed in chriſten hertes ſecretly/
They are nott able to preiudyce.
Therfore whyther they will or nill/
Yf it be the holy goſpels will/
Maſſe in Englonde to bury.
Let theym crake vntill they burſt/
Doyng their beſt and their wurſt/
Itt avayleth not a chery.
They are worldly and carnall/
And the goſpell is ſpretuall/
Aſſiſted with angels preſence.

Ref. ¶ Yf it come vnto that reckenynge/
They will mo angels with theym brynge/
Then ſhalbe in the goſpels aſſiſtence.
Wat. ¶ Have they of angels eny garnyſon/
Ref. ¶ Ye god knoweth many a legion/
Att all tymes theym to ſocoure.
Wat. ¶ Howe do they theſe angels gett?
Ref. ¶ By my fayth of povre mens ſwett/
Which for theym ſore do laboure.
Wat. ¶ Aha/ I wott well what thou meane/
Soche angels are nott worthe a beane/
Yf it come to the poynt once.
But nowe wolde I heare the expreſſe/
The maner of their holyneſſe/
Brefly declared att once.
Ref. ¶ Mary that is done forthe with all/
For they have no holynes attall/
As farre as I ſawe yett ever.
Howe be it ſhortly to diſcouſſe/
Their proude eſtate ſo glorious/
I ſhall here my ſelfe endever.
Fyrſt as I ſayde there is a Cardinall/
Which is the Ruler principall/
Through the realme in every parte.
Wat. ¶ Have they not in Englonde a Kynge?
Ref. ¶ Alas manne/ ſpeake not of that thynge/
For it goeth to my verye harte.
And I ſhall ſhewe the a cauſe whye/
There is no Prynce vnder the ſkye/
That to compare with hym is able.
A goodly perſone he is of ſtature/
Endued with all gyftes of nature/
And of genttylnes incomparable.
In ſondrye ſciences he is ſene/
Havynge a ladye to his Qwene/
Example of womanlye behaveoure.
Notwithſtandynge for all this/
By the Cardinall ruled he is/
To the diſtayninge of his honoure.

Wat. ¶ Doeth he folowe the Cardinales intente?
Ref. ¶ Yee/ and that the commones repente/
With many a wepynge teare.
Wat. ¶ The Cardinall vexeth theym than?
Ref. ¶ Alas ſens Englande fyrſt began/
Was never ſoche a tyrante theare.
By his pryde and faulce treachery/
Whoardom and baudy leachery/
He hath bene ſo intollerable.
That povre commens with their wyves/
In maner are weary of their lyves/
To ſe the londe ſo miſerable.
Through all the londe he cauſed periury/
And afterwarde toke awaye their money/
Procedynge moſt tyrannouſly.
The povre people nedy and bare/
His cruell herte wolde nott ſpare/
Leavynge theym in greate miſery.
Inſomoche that for lacke of fode/
Creatures bought with Chriſtis blode
Were fayne to dye in petous cas
Alſo a ryght noble Prince of fame/
Henry[a] the ducke of buckyngame/
He cauſed to deye alas alas.
The goodes that he thus gaddered/
Wretchedly he hath ſcattered/
In cauſes nothynge expedient.
To make wyndowes/ walles/ and dores/
And to mayntayne baudes and whores/
A grett parte therof is ſpent.
Wat. ¶ Let all this pas I praye the hertely/
And ſhewe me ſomwhat ſeriouſly/
Of this ſpretuall magnificence.
Ref. ¶ Fyrſt he hath a tytle of. S. Cecile/
And is a Legate of latere/
A dignitie of hye premynence.
He hath biſſhopryckes two or thre/
With the popes full authoritie/
In caſes of diſpenſacion.

[a] Should be EDWARD STAFFORD, 3rd Duke of BUCKINGHAM, beheaded 1521.

Wat. ¶ He maye then with the maſſe diſpence/
Yf he be faulen in the ſentence/
Of the grett excommunication?
Ref. ¶ That he maye in all maner caſes/
Howe be it he geueth nothynge grates
But ſelleth all for reddy money.
Excepte courſes and bleſſynges
With ſyght of his golden rynges
All this he geveth frely.
Wat. ¶ Hath he ſo large faculte/
Of the popis benygnite/
As it is ſpoken abroade?
Ref. ¶ He ſtondeth in the popes roume/
Havynge of his bulles a grett ſome/
I trowe an whoale carte loade.
Wherwith mens porſes to deſcharge/
He extendeth his power more large/
Then the power of almighty god.
For whether it be goode or ill/
His pervers mynde he will fulfill/
Supplantynge the trueth by falſhod.
To gett hym a ſynguler name/
The londe he bryngeth out of frame/
Agaynſt all goddis forbod.
He tourneth all thynge topſy tervy/
Not ſparyng for eny ſymony/
To ſell ſpretuall gyftes.
In grauntes of conſanguinite
To mary with in neare degre/
He getteth awaye mens thryftes.
Of ſeculer folke he can make reguler/
And agayne of reguler ſeculer/
Makynge as he lyſt blacke of whyte.
Open whordom and advoutry/
He aloweth to be matrimony/
Though it be never ſo vnryght.
Laufull wedlocke to divorce/
He geveth very lytle force/
Knowynge no cauſe wherfore.

He playeth the devill and his dame/
All people reportinge the ſame/
Courſſe the time that ever he was bore.

Wat. ¶ It cannot ſyncke in my mynde/
That the Cardinall is ſo blynde/
To make eny ſoche diuorcement.

Ref. ¶ Though it be nott in thy belefe/
I tell the to putt it in prefe/
He doth all that he can invent.

Wat. ¶ Bitwixte whom doſt thou wene?

Ref. Bitwixte the Kynge and the Quene/
Which have bene longe of one aſſent.

Wat. ¶ Some cauſe then he hath eſpyed/
Which aſonder theym to devyde/
Is neceſſary and vrgent.

Ref. ¶ Nothynge but the butcher doth fayne/
That the goode lady is barayne/
Lyke to be paſt chylde bearynge.

Wat. ¶ Had the kynge never chylde by her?

Ref. ¶ No man ſawe ever goodlyer/
Then thoſe which ſhe forth did brynge.

Wat. ¶ Is there eny of theym a lyve?

Ref. ¶ Ye a Princes/ whom to deſcryve/
It were herde fo an oratoure.
She is but a chylde of age/
And yett is ſhe bothe wyſe and ſage/
Of very beautifull faveoure.
Perfectly ſhe doth repreſent/
The ſinguler graces excellent/
Bothe of father and mother.
Howe be it all this not regardynge/
The carter of yorcke is meddelynge/
Forto divorce theym a ſonder.

Wat. ¶ Are nott the nobles here with offended?

Ref. ¶ Yes/ but it can not be amended/
As longe as he is the ruler.

Wat. ¶ I thynke the Quene is not faulty/
But hathe done ynough of her party/
Yf it had pleaſed goddis benificence.

Ref. ¶ None is faulty but the butcher/
Whom almyghty god doth ſuffer/
To ſcourge the peoples offence.
Vnto god he is ſo odious/
That nothynge can be proſperous/
Where as he hath governaunce.
Sens that he cam fyrſt forwarde/
All thynges have gone backwarde/
With moche myſchefe and miſchaunce.
No yerly purpoſe he doeth intende/
That euer commeth to a goode ende/
But damage and tribulacion.
Wat. ¶ In theſe parties it is verifyed/
That he hath a college edified/
Of mervelous foundacion.
Ref. ¶ Of preuy houſes of baudry/
He hath made a ſtues openly/
Endued with large exibicion.
Wat. ¶ Lyckneſt thou to whoarmongers/
A colage of clarckes and ſcolears/
Enſuynge learned erudicion.
Ref. ¶ Thou mayſt perceave/ by reaſon/
That vertue ſhalbe very geaſon/
Amonge a ſorte of ydle loſels.
Which have ryches infinite/
In welth and worldly delyte/
Geven to pleaſure and nothynge eles.
Wat. ¶ They rede there both greke and ebrue/
Ref. ¶ I will not ſaye but it is true/
That there be men of great ſcience.
Howe be it where pryde is the begynnynge.
The devill is commenly the endynge/
As we ſe by experience.
And if thou conſyder well/
Even as the towre of Babell/
Began of a preſompcion.
So this colledge I dare vndertake/
Which the Cardinall doth make/
Shall confunde the region.

What is it to ſe dogges and cattes/
Gargell heddes and Cardinall hattes/
Paynted on walles with moche coſt.
Which ought of dute to be ſpent/
Apon povre people indigent/
For lacke of fode vtterly loſt.

Wat. ¶ Hath he for ſoche folke no providence?

Ref. ¶ No/ ſavynge only to rid them hence/
A proper waye he ymageneth.

Wat. ¶ After what maner porviaunce?

Ref. ¶ Truely leaſt they ſhulde be combraunce/
A warfare he them ſendeth.

Wat. ¶ Many of theym then are ſlayne?

Ref. ¶ They never come home haulfe agayne/
I maye tell the in goode plyght.
For ſome be taken preſoners/
And ſome are dedde of the fevers/
Many of theym loſynge their ſyght.
Of twenty thouſande fyghtynge men/
Scant returneth home agayne ten/
In good ſtate and perfect lykynge.
For the more parte made beggers/
And ſo become robbers and ſtelers/
Wherby they have a ſhroade endynge.

Wat. ¶ He fareth nott the better for warre/

Ref. ¶ Yes mary/ it doth hym prefarre/
To more gaynes than I can rehearce/
For fyrſt or the warre do begynne/
They laboure his favoure to wynne/
Gevynge gyftes many and dyvers.
And yf it cannot be ſo pacifyed/
They brybe hym on the wother ſyde/
At the leaſt for to be favoured.
And fynally warre for to ceace/
With rewardes they muſt hym greace/
Or els peace cannot be performed.

Wat. ¶ Dothe he practyſe ſoche conveyaunce?

Ref. ¶ Ye/ and for that cauſe in Fraunce/
This warre tyme he was beloved.

Wat. ¶ Thou makeſt hym then a trayter?
Ref. ¶ I recken hym a falce fayterer/
Yf the very trueth were proved.
Wat. ¶ Well lett this pas/ howe dothe he/
In gevynge grauntes of liberte/
And caſes that be diſpenſable?
Ref. ¶ He foloweth the commen practyſe/
Of marchantes in their marchandyſe/
To gett worldly goodes movable.
Savynge they take grett laboures/
And he doth all by his factoures/
Reſtynge in quyet felicite.
He hath falce fariſes and ſcrybes/
Gapynge for nothynge but for brybes/
Full of fraudes and perverſite.
Wat. ¶ They are named yett wother wyſe/
Ref. ¶ Trothe/ but they folowe their gyſe/
In wicked operacions.
Wat. ¶ I put a caſe nowe they be leawde/
As I thyncke they are all be ſhrewde/
In their adminiſtracions.
Shall they to hell for the Cardinall/
Or els thynkeſt thou that he ſhall/
Go thether in his owne perſone?
Ref. ¶ Though he have here ſoche prerogative/
In all poyntes that be diſpenſative/
To performe it by commyſſion.
Yett in this poynt ſekerly/
He muſt performe it perſonally/
Withoute eny exempcion.
Wat. ¶ Yf he be as thou haſt here ſayde/
I wene the devils will be afrayde/
To have hym as a companion.
For what with his execracions/
And with his terrible fulminacions/
He wolde handle theym ſo.
That for very drede and feare/
All the devils that be theare/
Wilbe glad to let hym go.

Ref. ¶ As for that thou mayſt be aſſured/
The devils with courſſes are invred/
As authours there of with out fayle.
Wat. ¶ What yf he will the devils bliſſe?
Ref. ¶ They regarde it no more be giſſe/
Then waggynge of his mules tayle.
Wat. ¶ Doth he vſe then on mules to ryde?
Ref. ¶ Ye and that with ſo ſhamfull pryde/
That to tell it is not poſſible.
More lyke a god celeſtiall/
Then eny creature mortall/
With worldly pompe incredible.
Before hym rydeth two preſtes ſtronge/
And they beare two croſſes right longe/
Gapynge in every mans face.
After theym folowe two laye men ſecular/
And eache of theym holdynge a pillar/
In their hondes/ ſteade of a mace.
Then foloweth my lorde on his mule/
Trapped with golde vnder her cule/
In every poynt moſt curiouſly.
On eache ſyde a pollaxe is borne/
Which in none wother vſe are worne.
Pretendynge ſome hid miſtery.
Then hath he ſervauntis fyve or ſix ſcore/
Some behynde and ſome before/
A marvelous great company.
Of which/ are lordes and gentlemen/
With many gromes and yemen/
And alſo knaves amonge.
Thus dayly he procedeth forthe/
And men muſt take it at worthe/
Whether he do right or wronge.
A grett carle he is and a fatt/
Wearynge on his hed a red hatt/
Procured with angels ſubſidy.
And as they ſay in tyme of rayne/
Fower of his gentelmen are fayne/
To holde over it a cannopy.

Beſyde this to tell the more newes/
He hath a payre of coſtly ſhewes/
Which ſildom touche eny grownde.
They are ſo goodly and curious/
All of golde and ſtones precious/
Coſtynge many a thouſande pownde.

Wat. ¶ And who did for thes ſhewes paye?
Ref. ¶ Truly many a ryche abbaye/
To be eaſied of his viſitacion.

Wat. ¶ Doth he in his owne perſone viſit?
Ref. ¶ No/ another for hym doth it/
That can ſkyll of the occupacion.
A felowe nether wyfe nor ſadde/
But he was never yett full madde/
Though he be frantyke and more.
Doctor Alyn he is named/
One that to lye is not aſſhamed/
Yf he ſpye avauntage therfore.

Wat. ¶ Are ſoche with hym in eny pryce?
Ref. ¶ Ye/ for they do all his advyce/
Whether it be wronge or right.

Wat. ¶ Hath the Cardinall eny gay manſion?
Ref. ¶ Grett palaces with out compareſon/
Moſt glorious of outwarde ſight.
And with in decked poynt device/
More lyke vnto a paradice/
Then an erthely habitacion.

Wat. ¶ He commeth then of ſome noble ſtocke?
Ref. ¶ His father coulde ſnatche a bullock/
A butcher by his occupacion.

Wat. ¶ Howe cam he vnto his glory?
Ref. ¶ Playnly by the devils policy/
As it is every wheare ſayde.

Wat. ¶ Are the ſtates here with all content.
Ref. ¶ Yf they ſpeake aught they are ſhent/
Wherfore I tell the they are a frayde.

Wat. ¶ Whatt abſtinence vſeth he to take?
Ref. ¶ In Lent all fyſſhe he doth forſake/
Fedde with partriges and plovers.

Wat. ¶ He leadeth then a Lutherans lyfe?
Ref. ¶ O naye/ for he hath no wyfe/
But whoares that be his lovers.
Wat. ¶ Yf he vſe whoares to occupy/
It is grett marvell certaynly/
That he eſcapeth the frenche pockes.
Ref. ¶ He had the pockes with out fayle/
Wherfore people on hym did rayle/
With many obprobrious mockes.
Wat. ¶ He was then abhorred of his prince?
Ref. ¶ By my troth man/ not an ynche/
Still in favoure continually.
Wat. ¶ By the devill then he worketh?
Wef. ¶ Truly ſo every man iudgeth.
But alas what remedy?
Wat. ¶ Hath he children by his whoares alſo?
Ref. ¶ Ye and that full prowdly they go/
Namly one whom I do knowe.
Which hath of the churches goodes clerly/
More then two thouſand pownde yerly/
And yett is not content I trowe.
His name is maſter Winter/
For whom my lorde his father/
Hathe gotten of the frenche kynges grace.
That when the biſſhop of Rone/
Out of this lyfe is dedde and gone/
He ſhall ſuccede hym in his place.
Wat. ¶ And is his father as redy/
To promoute the noble progeny/
As he is towardes his baſtardes?
Ref. ¶ He fauoureth lytell noble lynage/
Takynge a waye their heritage/
Rather then to ſett theym forwardes.
He breaketh mens teſtamentes/
And contrary to their intentes/
At his owne mynde and pleaſure.
He wilbe nedes their exſecutours/
Sayinge with the devill all his oures/
Rychely to encreace his treaſoure.

Many a goode ladys ioynter/
He engroſeth vp into his cofer/
Of the which ſome here to name.
I recken the Countes of Darby/
With the Countes of Salſbury/
Alſo the Duches of Buckyngame.

Wat. ¶ Is the devil ſoche an whorſone?

Ref. ¶ Och/ there is nether duke ne barone/
Be they never of ſo grett power.
But they are conſtrayned to croutche/
Before this butcherly ſloutche/
As it were vnto an Emproure.

Wat. ¶ Nowe furly then after my mynde/
They cannot ſoche another fynde/
The dedde maſſis office to ſolempniſe.

Ref. ¶ Yf it be his pleaſure he maye/
Howe be it he vſeth lytell to praye/
For it is late or he do aryſe.
Alſo as farre as I canne muſe/
To do this office he will refuſe/
Dredynge his pompe therby to loſe.

Wat. ¶ As for that/ it ſhall nothynge ſkyll/
Playnly yf it be the goſpels will/
Do it he muſt and cannot choſe.

Ref. ¶ Yet it wilbe a parelous buſines/
For biſſhops and preſtes doutles/
To ayde hym will nott be ſlacke.
Though they loue hym as the devill/
Yett to do the goſpell ſome evill/
No diligence in theym ſhall lacke.

Wat. ¶ Have the biſſhops ſo grett ryches/

Ref. ¶ It is not poſſible to expres/
The treaſure of the ſpretualte.

Wat. D What/ are the biſſhops divines?

Ref. ¶ Ye they can wele ſkyll of wynes/
Better then of devinite.
Lawears they are of experience/
And in caſes agaynſt conſcience/
They are parfet by practyſe.

To forge excommunicacions/
For tythes and decimacions/
  Is their continuall exercyſe.
As for preachynge they take no care/
They wolde ſe a courſe at an hare/
  Rather then to make a ſermon.
To folowe the chace of wylde dere/
Paſſynge the tyme with ioly chere/
  Amonge theym all is common.
To playe at the cardes and dyce/
Some of theym are nothynge nyce/
  Both at haſard and momchaunce.
They dryncke in gaye golden bolles/
The bloudde of povre ſimple ſoules/
  Periſſhynge for lacke of ſuſtenaunce.
Their hongery cures they never teache/
Nor will ſoffre none wother to preache/
  But ſoche as can lye and flatter.
Biddynge the beades after this rate/
Ye ſhall praye for the goode eſtate/
  Of my lorde my maſter.
And ſo redynge a ragge mans roule/
He exhorteth to praye for the ſoule/
  Of this perſone and of that.
Which gave boke/ bell/ or challes/
To the fortheraunce of goddis ſerves/
  Babblynge he wotteth neare what.
Soche preachers be commended/
And the wother are reprehended/
Which preache the goſpell purly.
So they ſitt apon couſſhens ſofte/
Their royalte exalted alofte/
  They regarde nott goddis worde ſurly.
They are ſo geven to avaryce/
That they ponder no preiudyce/
  Happenynge to the comen weall.
They noryſſhe ſervauntes in ydelnes/
Which when they are maſterles/
  Are conſtrayned to begge or ſteale.

To tell all the abhominacion/
Of their wretched conuerſacion/
It were bothe longe and tedious.
Wat. ¶ If the biſſhops do ſo abownde/
Howe are ſeculer preſtes fownde/
With perſons which be religious?
Ref. ¶ Thynkeſt that with theym it is ſcant/
Naye naye man/ I the warant/
They fele no indigent rearage.
For they have goodes innumerable/
And fare moche better at their table/
Then lordes of worthy parage.
Fortune with preſtes runneth on wheles/
So that ſome have after their heles/
A ſcoare of yemen taule and ſtoute.
Whom forto mayntayne ydely/
They have benefyces very many/
In the country there aboute.
Wherby they are ſo proude and vayne/
That the noble men they diſdayne/
With ſcornfull indignacion.
Though peraventure their fathers/
Were other ſowters or cobblers/
Of no maner reputacion/
As for religious folke to be brefe/
In all Englonde they have the chefe/
And moſt pleaſaunt commoditees.
The goodly ſoyles/ the goodly londes/
Wrongfully they holde in their hondes/
Endued with many knyghtes fees.
By coloure of their faulce prayres/
Defrauded are the ryght heyres/
From their true inheritaunce.
They are the cauſe of myſery/
Of whordom/ theft/ and beggery/
To the commen welles hynderaunce.
No frutfull worke they vſe/
All honeſt laboure they refuſe/
Geven wholy to ſluggeſſhnes.

They are nether goſtly nor divine/
But lyke to brut beaſtes and ſwyne/
Waltrynge in ſynfull wretchednes.
I ſpeake this of the poſſeſſioners/
All though the mendicant orders/
Are nothynge leſſe abhominable.
Whoſe lyvynge is with oute laude/
Noriſſhed in rapyne and fraude/
Grounded on leſyngis deteſtable.
They are the devils meſſengers/
And of antichriſt the members/
Example of all perverſite.
They are ydols of flattery/
And apoſtels of hypocryſy/
Repleniſſhed with enormite.
Lo/ here I have thus reported/
Howe their lyfe is partly ordred/
And vnder what condicion.

Wat. ¶ That thou haſt I make god a vowe/
Inſomoche that I marvayle howe/
Thou knoweſt their diſpoſicion.
But I praye the/ doſt thou iudge/
That they will murmer and grudge/
At the dedde maſſis buryinge?

Ref. ¶ Ye ſyr I wis man I am ſure/
They will laboure with buſy cure/
His ſepulture forbiddynge.
For why their ſuperfluite/
By the maſſis liberalite/
Only hath ſupportacion.

Wat. ¶ What ſuppoſeſt thou of men temporall?

Ref. ¶ I thynke they wolde holde here with all/
Yf they had due informacion.
Nevertheleſſe at the begynnynge/
dede maſſe amonge theym to brynge/
There wilbe ſome difficulte.
Be cauſe of longe continuance.
They have had truſt and affiaunce/
Thorowe the maſſe ſaved to be.

For theſe preſtes and fryres perſwade/
That by the maſſe they ſhall evade/
Eternall payne and punnyſſhment.
Whoſe ſuffrage doeth theym grette ſtedde/
Proffitable bothe to quicke and dedde/
After their mynde and iudgement.

Wat. ¶ Ye to preſtes and fryers miſerable/
Doutles the maſſe is proffitable/
And is the mill of their welfare.
But the people without faynynge/
It is playne a fraudfull deceavynge/
To make their porſſe empty and bare.

Ief. ¶ Nowe truly I trowe as thou doſt ſaye/
Even there goeth the hare quyte awaye/
And all their babellynge is but lyes.
All though there be wother obſtacles/
Be cauſe of the grett myracles/
Dayly practyſed before oure eyes.

Wat. ¶ Thou never ſaweſt myracle wrought?

Ief. ¶ I/ no be hym that me bought/
But as the preſtes make rehearceall.

Wat. ¶ Canſt thou rehears me nowe one?

Ief. ¶ No I cannot/ but oure ſyr Iohn/
Can/ in his Enghliſſhe feſtivall.

Wat. ¶ Geve they to ſoche fables credence?

Ief. ¶ They have them in more reverence/
Then the goſpell a thouſand folde.
Alſo ther is nether whoare nor thefe/
Nor eny of ſo wicked miſchefe/
But by the maſſe is made bolde.
For yf they heare once a preſtis maſſe/
They truſt ſurly that daye to paſſe/
Without all parell or daungeoure.
Crafty ſorcerers and falce dyce players/
Pickeporſes and prevy conveyers/
By the maſſe hope to have ſocoure.
Marchantes paſſynge viages on farre/
And ſoudiars goynge forthe to warre/
By the maſſe are ofte preſerved.

Maſſe bryngeth ſynners to grace/
And fendes awaye it doeth chace/
  Above all thynges preferred.
Maſſe ſolemniſeth marriage/
And kepeth people from domage/
  Cauſynge alſo wedder to be fayer.
Maſſe maketh tame thynges of wylde/
And helpeth wemen to be with chylde.
  Thorowe aſſiſtence of the ſayer.
Maſſe avayleth agaynſt ſycknes/
A proved remedy for all diſtres/
  And for thynges that be gone.
Thus to conclude with brevite/
Of the whole churches felicite/
  The maſſe is mayntener alone.

Wat. ¶ The nobles that be wyſe and ſage/
I ſuppoſe with ſoche blynde dotage/
  They cannot ſo toliſſhly begyle.

Ref. ¶ Troth it is/ ſome of theym begynne/
To have lytell confidence there in/
  And leſſe woll with in a whyle.
Which of the biſſhops is perceaved/
Wherfore they have nowe reſtrayned/
  Vnder the payne of courſſynge.
That no laye man do rede or loke/
In eny frutfull engliſſhe boke/
  Wholy ſcripture concernynge.
Their frantyke foly is ſo peviſſhe/
That they contempne in Engliſſhe/
  To have the newe Teſtament.
But as for tales of Robyn hode/
With wother ieſtes nether honeſt nor goode/
  They have none impediment.
Their madde vnſavery teachynges/
And theyr fantaſticall preachynges/
  Amonge ſimple folke to promote.
For no coſt they ſpare nor ſtynte/
Openly to put theym in prynte/
  Treadynge ſcripture vnder their fote.

Alſo their decrees and decretallis/
With folyſſhe dreames papiſticallis/
They compell people to rede.
Howe be it the confutacion/
Of their abhominacion/
They will not ſoffre to procede.

Wat. ¶ Kepe thou ſilence and be whyſt/
Though with grett crakes they reſiſt/
For a lytell ſeaſon preſent.
Yett I warant within ſhortt ſpace/
Maſſe will have there his beryinge place/
Acordynge as it is convenient.

Ref. ¶ So moche the wórſe for oure thryfte/
For then there is none wother ſhyfte/
A newe maſter we muſt vs gett.

Wat. ¶ All though maſſe be dedde and rotten/
A maſter maye lyghtly be gotten/
Yf we oure mynde to laboure ſett.

Ref. ¶ Ye/ but preſtes ſervice is gaye/
For we maye with theim all waye/
In ydelnes have grett reſpyt.

Wat. ¶ That for a chriſten man is nott beſt/
Borne vnto laboure and not vnto reſt/
As the foule is vnto flyght.
But nowe all this matter to ſpare/
Lett vs oure maſters dyner prepare/
For it is hye tyme verely.

Ref. ¶ A felyſhip lett vs go a pace/
For he will beſhrowe oure face/
Yf he fynde not all thynge redy.

Wat. ¶ Hawe/ I praye the yett abyde/
Sett thy buſynes a whyle a ſyde/
And lett vs have fyrſt a ſonge.

Ref. ¶ What woldeſt thou that I ſhulde ſynge?

Wat. ¶ Surly ſome propper conveyed thynge
Not over tedious nor longe.

Ref. ¶ I trowe thou arte a ſyngynge man?

[Wat.] The devil of the whit that I can/
But I love ſpecially ſoche geare.

Ief. ¶ Will thou have it mery or ſadde?
Wat. ¶ I foarce not be it goode or badde/
So that I maye ſome what heare/
Ief. ¶ If thou will thy mynde ſatiffy/
Gett the into ſome monaſtery/
And be a monge theym in the queare.
Wat. ¶ Do they vſe ſoche ioly ſyngynge?
Ief. ¶ It is the crafte of their lyvynge/
Wherby they make luſty cheare.
Wat. ¶ But I vnderſtonde nott whatt they ſaye/
Ief. ¶ By my ſothe no more do they/
I maye ſhewe the in counſell.
Wat. ¶ Shall I axe the nowe a queſtion?
Ief. ¶ Ye hardely a goddis beneſon/
And I will not ſpare the to tell.
Wat. ¶ Ware thou never in religion?
Ief. ¶ Yes ſo god helpe me and halydom/
A doſen yeres continually.
Wat. ¶ Then thou knoweſt moche vnhappines?
Ief. ¶ A grett deale more then goodnes/
I promes the faythfully.
Wat. ¶ Well lett vs differ this till ſoune/
When oure maſters diner is done/
We will a gayne come hydder.
Ief. ¶ I am content even ſo to do/
Wat. ¶ Fyrſt ſynge a balett/ go to/
And then will we to diner.
Ief. ¶ Alas I am marveloufly drye/
Wat. ¶ Thou ſhalt dryncke man by and by/
What nedeth the ſo to lynger?
Ief. ¶ Have at it in the beſt manner.

¶ In the ioyfull moneth of ioly Iune/
Walkynge all alone my care to ſolas.
I herde a voyce with a dolorous tune/
Full pitiouſly cryinge/ alas alas.
The worlde is worſſe then evyr it was.
Never ſo depe in miſerable decaye/
But it cannot thus endure all waye.

Fyrſt to begynne at the ſpretualte/
Whoſe lyvynge ſhulde be example of grace.
Indued with parfett workes of charite/
Sekynge goddis honoure in euery cace.
The worlde with his vanites they enbrace.
Renyinge god all though they ſaye naye/
But it cannot thus endure all waye.

Of this worlde they have the chefe dominion
With ſtately preeminence temporall.
They preaſume to be hadde in opinion/
Of the people/ as lordes emperiall.
Worſſhipfull ſeniours we muſt theym call/
Requyrynge that we ſhulde to theym obeye/
But it cannot thus endure all waye.

The ryches and gooddes of the commen weall/
Hath ſett theym in their honoure full hye.
They are occaſion that theves do ſteall/
And cauſe of all miſchefe and miſery.
The wor[l]dly treaſure they conſume ydely.
Nothynge regardynge but paſtance and playe
But it cannot thus endure all waye.

The laboure of the povre people they devower
And of nobles they waſte the patrimony.
They teache and exhorte men god to honoure
With their temporall ſubſtannce and mony.
They clayme tythes to ſupporte their foly.
Inventynge many a faulce offerynge daye/
But it cannot thus endure all waye.

They ought of duty to preache the goſpell/
The wordes of life/ ſo dulcet and ſwete.
Howe be it there agaynſt chefly they rebell/
Chriſtis doctryne troaden vnder their fete.
They beare vs in honde that it is nott mete.
The goſpell to be knowen of people laye/
But it cannot thus endure all waye.

They ſhulde be meke/ and they ar full of pryde
Voyde of true pacience replete with yre.
Envy they holde/ charite ſett a ſyde/
Retaynynge for chaſtite carnall deſyre.
Slouthe and glotteny in their hole empyre.
Hath made temperance and labour to ſtraye
But it cannot thus endure all waye.

Emprours and kyngis they trappe in their lure/
Deceavynge theym bey faulce adulacion.
So that of promocions they be ſure/
Full lytell they ponder their damnacion.
They geve theym no true informacion/
And that evidently parceave they maye/
But it cannot thus endure all waye.

The workes of mercy apon them are ſpent.
Poure people defraudynge with iniury.
They dryncke the bloud of ſoules innocent/
Simple folke begylynge outrageouſly.
Their foule fylthy carkes to magnyfy.
They wrappe in robes and coſtly araye/
But it cannot thus endure all waye.

Goddis commaundmentis they tranſgreſſe openly
To his godly love no reſpecte havynge.
They take his name in vayne with blaſſemy/
Holy dayes after their own mynde faynynge
To honour their parentis they are diſdaynynge
More couetous then kytes waytynge apraye.
But it cannot thus endure all waye.

Letcherous luſte leawdly they enbrace/
Forbiddynge wedloke agaynſt goddis will.
Their ſubiectis they oppreſſe in wretched cace/
Prone vnto morther chriſten men to ſpill.
Sacrilege and ſimony is their corne mill.
Vſynge falce witnes the trueth to delaye/
But it cannot thus endure all waye.

The ſacrementis of chriſtis ordinaunce.
Inſtitute oure feble fayth to ſuſtayne.
They haue perverted vnto oure hyndraunce.
Enforcynge vs to truſt in tryfles vayne.
Wother newe ſacrementis falcely they fayne.
Obſcuringe godis worde as moch as they may
But it cannot thus endure all waye.

Chriſtis fredom they have brought in bondage
Of hevenly rightes makynge marchandyſe.
In goſtly workes they covett avauntage/
To fede their inſaciate covetyſe.
Of the damnable maſſe they make a ſacryfyſe
Compellynge men dearly for it to paye/
But it cannot thus endure all waye.

Of hell and heven they make chevefance/
Faynynge as they lyſt a purgatory.
Hypocrify is leader of their daunce/
With wronge extorcion and vſery.
Of Chriſtis worde they make hereſy/
Redy and prompte chriſten men to betraye/
But it cannot thus endure all waye.

Wherfore brefly to fynnyſſhe my balade/
O hevenly father/ apon the I call.
Have pyte on man/ whom thou haſt made/
To ſerve the in fredom ſpretuall.
Rid vs from antichriſtis bondes ſo thrall.
Wherwith we are faſt bound nyght and daye
That thy name be not blaſphemed all waye.

Lo nowe I have done my beſt/
To ſatiffy the requeſt/
Accordynge as thou deſyredſt.
Wat. ¶ I will holde the then no lenger/
But loke that thou remember/
To fulfill that thou promyſedſt.

¶ Here foloweth the Secunde parte.

Ref. O Lorde god what goode dayes/
Thes monkes have in abbeyes/
And do nether ſwett nor ſwyncke.
Thei live in welthynes and eaſe/
Havynge what ſoever they pleaſe/
With delicate meate and dryncke.
Wher with they farce their bellies ſo full/
That to all goodnes they are dull/
Makynge mery with gill and Ioan.
They ſitt ſlepynge in a corner/
Or momblynge their pater noſter/
Their mynde nothynge ther apon.
Be they never ſo ſtronge or ſtarcke/
They will exercyſe no maner warcke/
Nor laboure boddily.

Wat. ¶ Arte thou here Ieffray mate?
Ref. ¶ Ye/ why commeſt thou ſo late?
I am fayne for the to tary.
Wat. ¶ I was troubled with the eſtates/
I beſhrowe all their foliſſhe pates/
For commynge here this daye.
Ref. ¶ So mot I the I thought the ſame/
Howe be it the ſtuarde was to blame/
That he did no better porvaye.
Wat. ¶ By thy fayth/ had thou better fare/
In the cloyſter where as thou ware/
Vnder the rule of the manaſtery?
Ref. ¶ Fare cotha? they eate theyr belies full/
Every man as moche as he wull/
And none ſayth blacke is his eye?
Wat. ¶ What do they for it/ eny thynge?
Ref. ¶ Truly nothynge but rede and ſynge/
Paſſynge the tyme with ſporte and playe.

Wat. ¶ That is a lyfe in dede for the nones/
Thou ware a fole by thyſe ten bones/
Whan thou cameſt fro theym awaye?
Ief. ¶ O I thyncke my ſilfe moche fortunate/
That fro their lyfe I am ſeperate/
Seynge it is ſo abhominable.
Wat. ¶ What abhominacion is there in?
Ief. ¶ Alas mate all to geder is ſynne/
And wretchednes moſt miſerable.
Wat. ¶ What a man of religion/
Is reputed a dedde perſon/
To worldly converſacion?
Ief. ¶ It is of a trueth they are dedde/
For they are in no vſe nor ſtedde/
To chriſten mens conſolacion.
And as a dedde ſtynkynge carkace/
Vnproffitably cloyeth a ſpace/
Yf it be kepte above grownde.
So in their lyfe ſuperſticious/
Of wicked crymes enormious/
No maner proffitablenes is fownde/
Wat. ¶ Yett their order is very ſtrayte?
Ief. ¶ Ye but they vſe ſoche a conſayte/
That they make it eaſy ynowe.
More eaſy by the twenty parte/
Then to laboure in ſome arte/
Or to go with the carte or plowe.
Wat. ¶ They have man the worlde forſaken/
And a ſpretuall lyfe taken/
Conſiſtynge in goſtly buſynes.
Ief. ¶ What call ye the worlde I praye?
Wat. ¶ Welthy ryches and pleaſurs gaye/
And occaſions of ſynfulnes.
Ief. ¶ Then are they in the worlde ſtill/
For they have all that they will/
With ryches and poſſeſſions.
And as touchynge the realme of vice/
Pryde/ wrath/ envy/ and avarice/
With wother ſynfull tranſgreſſions.

In this worlde that we do name.
There is none ſo farre out of frame/
And lyve in ſoche outragiouſnes.
Wat. ¶ Yett Ieffrye thou erreſt ſo god me ſave/
For the fryers no poſſeſſions have/
But lyve only by pure almes.
Ref. ¶ Fryers? nowe they are worſt of all/
Ruffian wretches and raſcall/
Lodeſmen of all knaviſſhnes.
Though they be no poſſeſſioners/
Yett are they intollerabill beggers/
Lyvynge on rapyn and diſceyte.
Worſhipfull matrons to begyle/
Honorable virgins to defyle/
Continually they do wayte.
Of honeſty they have no regarde:
To diſpleaſe god they are not afearde/
For the valoure of a pynne/
Of whordom they are the very baudes/
Fraudulent inventers of fraudes/
Provocacion vnto ſynne.
They are ſlaunder of vertouſnes/
Occaſion vnto vicioufnes/
Chickens of the devils broode.
To the trueth they are adverſaries/
Diligent imageners of lyes/
Depravers of thoſe that be goode.
They are antichriſtis godſones/
Promowters of his pardones/
And proctours of ſimony.
They are brokers heven to ſell/
Fre coppy holders of hell/
And ſe fermers of purgatory.
Of ſathan they are the ſoudiers/
And antichriſtis owne mariners/
His ſhippe forwardes to convey.
And to conclude ferioufly/
They are the hell howndes veryly/
Enmies agaynſt goddis worde allwaye.

Wat. ¶ Nowe thou arte gretly overſene/
For in places there as I have bene/
They do goode I the certify.
For yf it wer not for the fryers/
There wolde not be in ſeven yeres/
A ſermon in the povre contry.
And as for their lyvynge truly/
They begge peoples almes purly/
Takynge ſoche thynges as they geve.
They have no waſt ſuperfluite/
But even their bare neceſſite/
Scanty ynough wherby to leve.

Ref. ¶ I mean not that they are all bad/
For I wolde the devyll theym had/
Then with a fayre deliverance.
But of the gretter parte I thought/
Which I ſaye are worſſe then nought/
Replete with miſchevous vengeance.
Their preachynge is not ſcripture/
But fables of their coniecture/
And mens ymaginacions.
They brynge in olde wyves tales/
Both of Englonde/ Fraunce/ and Wales/
Which they call holy narracions.
And to theym ſcripture they apply/
Pervertynge it moſt ſhamfully/
After their owne opinions.
Wherwith the people beynge fedde/
In to manyfolde errours are ledde/
And wretched ſuperſticions.
Of Chriſt oure mercifull ſaveoure/
They make a iudge full of terroure/
Only threatninge oure damnacion.
Whoſe ſaveoure as they falſly fayne/
We cannot be able to obteyne/
With oute ſayntes mediacion.
They ſaye that holy mens ſuffrages/
Pardons maſſes/ and pilgremages/
For ſynnes make ſatiſfaccion

They bid vs in oure workes to truſt/
Wherby they ſaye that we muſt/
  Deſerve oure ſaluacion.
Fayth litell or nothynge they repute/
Wherof we beynge deſtitute/
  Are brought into deſperacion.
And as for their lyfe doutles/
It is the well of ongraciouſnes/
  Of iniquite the myroure.
The almes that povre folke ſhulde have/
Wretchedly awaye they do crave/
  To lyve ydely withoute laboure.
Diſſaytes continually they do muſe/
And crafty falſhod dayly they vſe/
  With ſimple folke gretly diſſemblynge.
They feare lytell whom they offende/
Acuſtumed to rappe and rende?
  All that commeth in their fingrynge.
Their miſerable diſpoſicion/
Cauſeth ſtryfe and ſedicion/
  In all places where as they dwell.
There is none vnhappines done/
In eny chriſten regione/
  But a fryer is of the counſell.
Though they ſaye that their order/
Is to have no thynge in proper/
  But to vſe all thynges in commone.
Yett ther is no commenalte/
Which hath ſo gret parcialite/
  As their miſerable religione.
For where as the heddes principall/
Whom maſter docters they call/
  Lyve in welthy aboundance.
The wother are povre and nedy/
Leadynge their lyves in penury/
  Scant havynge their ſuſtenance.
Of their brothers vexacion/
They have no compaſſion/
  Deſpyſynge thoſe that be in ſickneſ.

Agaynſt all order of charite/
They deſdayne forto have pete/
Apon theym that are in deſtres.
To ſhewe all their vnhappines/
So abhominable and ſhamles/
It wer ouer tedious and longe.

Wat. ¶ Thou haſt ſayde ynough all redy/
They cannot be moche more wors lyghtly/
Yf the divell be not theym amonge.

Ief. ¶ As for that thou nedeſt not feare/
The devill with theym is familiare/
All waye bothe at bed and at borde.

Wat. ¶ The obſervauntes are not ſo diſpoſed?

Ief. ¶ Wilt thou have their lyfe diſcloſed/
Brefly rehearſed at a worde?

Wat. ¶ Nowe mate I praye the hartely/

Ief. ¶ So god helpe me of all hypocryſy/
They are the very foundacion.

Wat. ¶ Peace man/ what ſpeakeſt thou?
I perceave well thou erreſt nowe/
With wordes of diffamacion.

Ief. ¶ Why thynkeſt thou that I do erre?

Wat. ¶ Becauſe the worlde doth theym preferre/
For their wholy converſacion.

Ief. ¶ Ye ſo were the ſcrybes and phariſays/
Through their falce hypocriſy ways/
Amonge the Iues in reputacion.
Nevertheleſſe in inwarde maners/
They were worſe then open ſynners/
Whom oure lorde alſo did courſſe.

Wat. ¶ Makeſt of theym ſoche compareſon?

Ief. ¶ Ye ſavynge after my opinion/
The obſervantis are farre worſe.

Wat. ¶ It is not poſſible to be ſo/
For they ſhewe ther as they go/
Of ſimplenes gret aperaunce.

Ief. ¶ Ye ſo dothe the foxe wother whyle/
All though he canne many a wyle/
Pretende a ſimple countenaunce.

Wat. ¶ Thou doeſt wrongfully ſurmyſe.
Ief. ¶ Naye I tell the it is their gyſe/
To have two faces in a hoode.
Wat. ¶ What doſt thou meane therby?
Ief. ¶ That they are diſſemblers vniuerſally/
And feawe or none of theym be goode.
Wat. ¶ They vſe no whordom/ nor robbery/
Nor take mens goodes wrongfully/
As far as I can heare or ſe?
Ief. ¶ Open advoutrers they are none/
Yet are they not virgens every chone/
All though they profeſſe chaſtite.
They have pollucions deteſtable/
And in warde brennyngis intollerable/
Of the fleſſhly concupiſcence.
Ye and wother whyles advoutry/
With wother meanes of letchery/
Cloaked vnder a fayned pretence.
Wich to overcome certaynly/
They vſe not the right remedy/
Of oure lordis inſtitucion.
Gevynge hede to ſpretes of errours/
And doctryne of divylyſſhe doctours/
Which do make prohibicion.
And as touchynge theft to be playne/
They are the greteſt theves that raygne/
In all the worlde nowe a dayes
For all wother theves commenly/
Of theym which have aboundantly/
And of ryche folke take their prayes.
But the obſervauntis no people do ſpare
Makynge their queſt every wheare/
With moſt importunate cravynge.
To begge of the pover and nedy/
They are as dogges moſt gredy/
And wolves inceſſantly ragynge.
Wat. ¶ Yet they never handell money?
Ief. ¶ No for that is a ſubtill policy/
To vpholde their madde diſgyſynge.

For when antichriſt ſathans ſoune/
To ſtablyſſhe his realme had begoune/
  Temporall honoure deſpyſynge.
To have all in his dominion/
He made made many a religion/
  With outwarde holynes aperynge.
Which into ſectes innumerable/
Wer divided with oute fable/
  The worlde in care forto brynge.
By their coloured devocion/
To the people they gave a mocion/
  Their favoure craftly purchaſynge.
And ſo by their contrivynge caſt/
The[y] gott clene a waye at the laſt/
  Their chefe poſſeſſions temporally.
Wherby laye people opreſſed ſore/
Scant coulde they geve eny more/
  Concernynge londes and patrimony.
Then cam the fower orders of fryers/
Which are the ſubſtanciall pillers/
  Of antichriſtis mayntenaunce.
So holy theym ſelves they did make/
That all poſſeſſions they did forſake/
  Wilfull poverty to inhance.
To live by almes they did pretende/
And receaved all that god did ſende/
  Sheawynge tokens of perfection.
Wherfore the people did theym honoure/
With gretter love and faveoure/
  Then thoſe that had poſſeſſion.
Except livelod and londes only/
They receaved all that cam frely/
  Whether it wer mony or ware.
Howe be it they did multiply/
In all provinces ſo innumerably/
  Through the worlde in every quartear.
That the people wexed wery/
Seynge they coulde not kepe a peny/
  But the fryers wolde begge it awaye.

At the laſt cam the obſervauntis/
Of antichriſt the truſty ſervauntis/
To brynge the worlde in more dekaye.
And leaſt they ſhulde ſeme chargeable/
They fownde a newe waye deceavable/
To begylde bothe yonge and olde.
They were of ſoche ſuperſticione/
That in proper or in commone/
They wolde nothynge kepe nor holde.
Of their nedes havynge the vſe/
To handle money they dyd refuſe/
Faynynge auſterite of pennaunce.
Wherby with deſyrous affecte/
The people had a grett reſpecte/
Vnto their paynted obſervaunce.
In ſomoche that though their londes/
Was geven clene oute of their hondes/
By meanes of the poſſeſſioners.
And alſo moſt greveouſly oppreſt/
With the dayly cravynge and queſt/
Of the vnſaciate fryer beggers.
Yett the obſervauntis ſemed ſo parfyt/
That to healpe theym they iudged yt/
With oute charge a thynge charitable.
Wherfore all the wother ſectes/
In maner reputed abiectes/
The obſervauntis were honorable.
Apon whom the workes of mercy/
Were beſtowed continually/
With ſuperfluous abundaunce.
And ſo vnder a leawde coloure/
In ydelnes they did devoure/
The povre peoplis ſuſtenaunce.
They have increaſed ſo their nomber/
That all the worlde they do encomber/
With intollerable oppreſſion.
They are more noyous agret deale/
In hyndraunce of the commen wealle/
Above eny wother faccion.

For where as the people afore/
Wer halfe beggered and more/
By the wother orders afore fayde.
They robbed the worlde vterly/
Caufynge it with extreme beggery/
In grett ruyne to be dekayde.

Wat. ¶ Thou fpeakeft agaynft confcience/
For we perceaue by experience/
What a godly lyfe they leade.
They flye diligently all exceffe/
Livynge in poverte and fcafnes/
With fmale dryncke and browne breade.

Ref. ¶ Thynkeft thou they live in penury?

Wat. ¶ Or els they are hipocrites verily/
Of fhamfull diffimulacion.

Ref. ¶ Saye that hardly once agayne/
For they leade a lyfe to be playne/
Full of worldly delectacion/
Fyrft they have befe and mutten/
Of the chefe that maye be gotten/
With bred and dryncke of the beft.
And that morover fo largely/
That to farce and ftuffe their belly/
They take more then they can deieft.
They have fauces with every diffhe/
Whither that it be flefhe or fyfhe/
Or els they wilnot be content.
To eate bred that is browne or ftale/
Ether to dryncke thynne byere or ale/
They count it not convenient.
And many tymes they have daynties/
Sent from dyvers lordes and ladyes/
Their wholy fuffrages to procure.

Wat. ¶ Yet they nether bake nor brewe.

Ref. ¶ No for all laboure they exchewe/
I the faythfully enfure.

Wat. ¶ Howe have they their meate roft or bake?

Ref. ¶ Wother men for theym the payne take/
Whom fpretuall fathers they call.

Wat. ¶ And have they no ſpretuall mothers?
Ket. ¶ Yes with many ſiſters and brothers/
And alſo doughters ſpretuall.
Wat. ¶ Howe come they to kynred ſo nye/
Ket. ¶ Becauſe they canne flatter and lye/
Makynge beleve the cowe is wode.
Wat. ¶ They cannot lye though they wolde/
For they will nether ſilver nor golde/
Nor covet eny mans goode.
Ket. ¶ Troweſt thou they covyt nothynge/
Where as they come a beggyng/
To the houſſe of a povre man?
Which hath both wyfe and children/
And is not able to fynde them/
Doynge the beſt that ever he can.
Yet he muſt vnto the fryers geve/
All thcugh he ſhulde his houſholde greve/
Havynge nought theym ſelves to eate.
Wat. ¶ O they have then the gretter mede.
Ket. ¶ Ye god geve theym evill to ſpede/
That do pover creatures ſo entreate.
For they ſhulde their livynge gett/
With boddely laboure and ſwett/
Wherby they myght healpe wother.
Wat. ¶ So they do healpe them ſpretually.
Ket. ¶ Soche ſpretualnes I defye/
When pover people dye for honger.
Wat. ¶ Men ſaye they are goode to the pover/
And geve every daye at their doer/
Grett almes and refreſſhynge.
Ket. ¶ They geve almes/ but howe?
When they have eaten ynowe/
Their gredy paunches repleniſſhynge.
Then gadder they vp their levettis/
Not the beſt morſels but gobbettis/
Which vnto pover people they deale.
Wat. ¶ Then are they lyke with oute doute/
Vnto certayne theves devoute/
Which though they vſe to ſteale.

Yet they are liberall and fre/
Yf eny pover creature they ſe/
To geve hym parte of their ſtolen geare.
Kef. ¶ Nowe truly their diſpoſicion/
Is not vnlyke of condicion/
Savynge in this poynte they differ.
That where as theves liberally/
Geve their goodes gotten wrongfully/
To the pover with true affection.
They geve no thynge in very trothe/
But ſcrappes which they wolde be lothe/
To vſe agayne in their refeccion.
Wat. ¶ Pover folke yet commende theym gretly.
Kef. ¶ But yf they knewe as moche as I/
They wolde rather on theym complayne.
Wat. ¶ Howe do they pover people offende?
Kef. ¶ By cauſe in ydelnes they ſpende/
Which vnto theym ſhulde pertayne.
Wat. ¶ They are not ydell I dare ſaye/
Whylis they rede/ ſynge/ and praye
Continually every houre.
Kef. ¶ I call it ydelnes vnproffetable/
Which in no caſe is confortable/
To the neceſſite of oure neighboure.
Wat. ¶ Well yett the apoſtle doth wryte/
A iuſt mans prayer doth proffyte/
And is very efficacious.
Kef. ¶ Are they iuſt in thy reputacion?
Wat. ¶ After their owne affirmacion/
Truly they are iuſt and rightous.
Kef. ¶ Then it is an evident token/
That they are of whom it is ſpoken/
Væ vobis qui iuſtificatis vos ipſos.
Wat. ¶ What doſt thou by theſe wordes note?
Kef. ¶ That vnder neath a fryers cote/
Moche hipocriſy they gloſe.
Wat. ¶ Reputeſt thou it hypocriſy/
That they vſe to go ſo holyly/
In cutt ſhues with out eny hoſe?

Ref. ¶ Be it hipocrify or no/
To mangill their good fhues fo/
Me thynketh it but folifhnes.
Wat. ¶ They cutt but the vpper ledder/
Ref. ¶ No for it is moche eafier/
Then to cut the foles doutles.
Wat. ¶ They do it for pennaunce fake/
Ref. ¶ For all that gret fhifte they make/
To avoyde all corporall fofferaunce.
Wta. ¶ They fhewe fignes of penaunce outwardly.
Ref. ¶ Ye but they fynde foche a remedy/
That they fele lytell grevaunce.
For in coventis whereas they are/
Thycke mantels of fryfe they weare/
With fockes to kepe their fete warme
Then have they fyre at their pleafure/
And to fit therby at their leayfure/
No man fayinge theym eny harme.
And when they walke their ftacions/
They feke gentilmens habitacions/
Where as they fare deliciouſly.
For be there never fo grett preafe/
They are fet vp at the by deafe/
Taken lyke lordes honorably.
They have alfo to waffhe their fete/
Water made hott with erbes fwete/
And a goode fyer in their chamber.
Then have they bred/ ale/ and wyne/
With a ryche bed of downe fyne/
Decked after the beft maner.
And paraventure the goode father/
Hath in his fleve a bladder/
Full of gynger/ nutmegges or graynes.
Which to make the drincke myghtye/
He putteth therin a quantite/
To comforte and warme his veynes.
Wat. ¶ They fynd not this wherfoever they come?
Ref. ¶ Syr I wis it is their cuftome/
In gentilmens places commenly.

Wat. ¶ Yet when they go on farre iorneys/
They cannot eſpye oute all ways/
Gentilmens houſes ſo redely.
Ket. ¶ Mary before their departynge/
They have by mouthe or wrytynge/
The names of places where they dwell.
Wat. ¶ Some tyme they fayle yet I iudge?
Ket. ¶ Then do they mormor and grudge/
Lyke yonge devils of hell.
Wat. ¶ They want ſoche thynges in their cloyſter?
Ket. ¶ Concernynge the fare of their froyter/
I did tell the a fore partly.
But then they have geſt chambers/
Which are ordened for ſtrangers/
And for fathers to make mery.
There have they ale/ wyne/ and byre/
And in winter tyme a goode fyre/
With gaye conceytes made wother.
Wat. ¶ What is their communicacion?
Ket. ¶ By my ſothe murmuracion/
One backbytynge another.
Wat. ¶ They have nothynge to murmur fore.
Ket. ¶ I tell the they murmur more/
Then eny perſons that I knowe.
Full of envious ſuſpicion/
Overwhelmed with ambicion/
Though their vocacion be lowe.
With all diligence they laboure/
To obtayne noble mens favoure/
And to be ladys confeſſours.
In ſoche matters dayly they boſte/
Who with grett eſtates maye do moſte/
Reckenynge theym ſelve wyſe ſeniours.
Wat. ¶ Do they deſyre to be converſant/
In courtes of vertue ſo ſcant/
Intangled with all vngraciouſnes?
Ket. ¶ They are content to be partners/
With all vngracious lyvers/
Yf ſo be they geve theym almes.

Wat. ¶ I put caſe they geve nothynge?
Eef. ¶ Then whether he be lorde or kynge/
They will his maners deprave.
Howe be it though they be advoutrers/
Extorſioners/ or whormongers/
Yf to be their frendes they witſave.
Then with grett commendacion/
In their flatterynge predicacion/
They will their actes magnify.
Wherfore whoares/ theves/ and bawdes/
And all ſoche as live by frawdes/
To their order have fantefy.
Wat. ¶ Howe do they which are true preachers?
Eef. ¶ They are charged in their chapters/
Vnder their prelatis ſtrayte precepte.
That agaynſt their goode fownders/
Benefacters/ and frendly doers/
No enormites they detecte.
Wat. ¶ Yf they ſett men thus to ſcole/
I trowe they make many a fole/
Of ladys and gentill wemen.
Eef. ¶ Shall I ſhewe the howe they do?
Wat. ¶ Nowe for oure lordis ſake go to/
To tell the caſt of this wholy men.
Eef. ¶ Fyrſt it is their cuſtome ever/
To go/ two and two to gether/
Excepte a grett impediment.
And ſo to my ladys chamber/
Formoſt pricketh in the elder/
Which of theym is moſt auncient.
As ſone as my lady he dothe ſe/
With a countenaunce of gravite/
He ſaluteth her noblenes.
My lady then of his commynge/
Affectouſly reioyſynge/
Welcometh hym with gladnes.
The father then with his gloſynge ſtyle/
After that he hath preached a whyle/
With babblynge adulacion.

My lady with many a goode morowe/
Begynneth her tale to folowe/
Speakynge after this faſſion.
O father ye do grett penaunce/
To wynne eternall inheritaunce/
Throw prayer/ faſt/ and watchynge.
Ye vſe forto ſweare no othes/
Lyinge evermore in youre clothes/
Nether ſhetes nor ſhurtes wearynge.
Ambicion ye ſett a ſyde/
Flyinge worldly pompe and pryde/
Whiche with vs is dayly in vre.
Happy are ye and fortunate/
To live inſo parfet a ſtate/
Where to be ſaved ye are ſure.
Yf it were not for youre wholines/
This worlde full of vicioufnes/
Had bene deſtroyed longe or this.
Howe be it/ ye do pacify/
The rigoure of god almighty/
Towardis vs that live a mis.
The father then with wordes of comforte/
Begynneth my lady to exhorte/
Saynge thus/ o goode madame.
Youre ladyſhippe nedeth not to care/
For we praye dayly for youre welfare/
Or els we were gretly to blame.
Wholy. S. Fraunces do you mede/
Many a pover fryer ye do fede/
Of youre bounteous charite.
Wherfore ye were made ſiſter/
In the laſt generall chapter/
Of oure whole confraternite.
By meanes wherof ye are partetaker/
Of oure watchynge/ faſt/ and prayer/
Remembrynge you in oure memento.
There is no daye that commeth to paſſe/
But ye have parte of many a maſſe/
Preſervynge you from carfull wo.

Wholy. S. Fraunces alſo hym ſelve/
Which is above the apoſtles twelve/
Nexte vnto Chriſt in authorite.
Shalbe your perpetuall defence/
Agaynſt ſycknes and peſtilence/
Souckerynge you in aduerſite.
And for a ſure aprobacion/
He bryngeth forth a narracion/
De libro conformitatum.
Howe. S. Frances their advoury/
Once in the yere entreth purgatory/
When that his feſt daye doth come.
And from thens he taketh oute/
Thoſe which to hym were devoute/
Or to his order charitable.
Thus my lady not very wyſe/
Is brought in to foles paradyſe/
Thorowe their wordes diſceavable.

Wat. ¶ Hath Chriſt amonge theym no place?
Ref. ¶ Chriſt catha? in no maner cace/
He is rather to their damage.
Be cauſe thorowe his paſſion/
For vs he made ſatiſfaccion/
Withoute eny mans ſuffrage.
Whoſe doctryne yf they did obſerve/
Playnly for honger they ſhulde ſterve/
Excepte they wolde to laboure fall.

Wat. ¶ Howe conclude they then at the ende?
Ref. ¶ My lady muſt to their covent ſende/
Her blyſſynge with a trentall.

Wat. ¶ What is the trentall/ in paper?
Ref. ¶ Or els in goode golde or ſilver/
To make theym a recreacion.

Wat. ¶ They will not for all Englonde/
Handill money with their bare honde/
As I have had informacion.

Ref. ¶ Yett in golden cuppes to dryncke/
And to touche wemen I thyncke/
No grett parell they do adverte.

And though ſome of theym never dare/
Touche eny coyne with hondes bare/
Yett they touche it with their hertt.
They have alſo withouten leſynge/
Money in wother mens kepynge/
Redy at their commaundment.
Which by the wryttynge of a bill/
In whatt ſoever vſes they will/
Dayly is beſtowed and ſpent.
In eny covent where they be/
Very feawe of theym thou ſhalt ſe/
But have a frende temporally.
To whom for every tryfill vayne/
That commeth once into their brayne/
Yf by wrytynge they ſignify.
Though it coſt a noble or twayne/
By and by they ſhall it attayne/
Not foarſynge what is layde oute.
Which truly yf they ſhulde purchace/
With laboure and ſwett of their face/
They wolde wotherwyſe loke aboute.

Wat. ¶ Yf it be as thou doſt expreſſe/
Playnly their rule they do tranſgreſſe/
Retaynynge in commen or in proper.

Ref. ¶ They have the popis declaracion/
Makynge therof a mitigacion/
In moſt favorable maner.
Vnder whoſe divlyſſhe proteccion/
They have put theym in ſubieccion
As children of iniquite.
Wherfore he taketh to his perſon/
The name of their dominion/
To vſe it gevynge liberte.
They have ſcant as moche as a louſſe/
Nether clothes/ churche/ nor houſſe/
But the pope there of is awner.

Wat. ¶ Why aſcrybe they it to the pope?

Ref. ¶ By cauſe with ſoche craft they hope/
To begylde people ſeculer.

For where as they live welthyly/
And have all thyngis abundantly/
Acordynge to their apetyte.
Yet vnder ſoche falce pretence/
They fayne to ſoffre indigence/
Contempnynge all worldly delyte.
The pope alſo for this intent/
Becauſe to his errours they conſent/
Alowynge his abhominacions.
Graunteth to their avauntages/
Many bulles and previleges/
With wretched confirmacions.
Whoſe favoure to recompence/
Agaynſt all goode conſcience/
They preache as moche as they maye.
That the people with reverence/
Continue ſtill in obedience/
Of the popis rule nyght and daye.
Though his workes be contrary/
They ſaye that he is goddis vicary/
And of Chriſt the leftenaunte.
Makynge of a fende/ an angell/
Chriſt/ of antichriſt rebell/
A ſaynt/ of the divels ſervaunte.

Wat. ¶ I ſuppoſed with out diſſemblynge/
That they vſed in their preachynge/
All ways to ſheawe the verite.
Seynge amonge the ſtates royall/
They were reputed ſubſtanciall/
With oute eny parcialite.
They vſed to go in pover wede/
Exhortynge both in worde and dede/
Vnto the ioye celeſtiall.
As though they had no erthely love/
But only to the lyfe above/
Deſpyſynge the ioyes of this lyfe mortall.

Ref. ¶ The wholynes that they did ſheawe/
Principally did over throwe/
The fayth of all chriſtendome.

For they were confederate/
With antichriſt ſo inveterate/
Called the Pope of Rome.
Whoſe lawes to ſett in renowne/
Chriſtis doctryne they plucked downe/
Pervertynge all wholy ſcripture.
And yet ſo perfett they did apere/
That grett mens confeſſions to here/
In every place they had the cure.
They pretended ſoche parfetnes/
That ſimple people more and les/
Vnto their wordes gave credence.
Whatſoever fables they did tell/
They were taken as the goſpell/
Approved with commen ſentence.
Wherfore by their ſeduccion/
They have bene the deſtruccion/
Of all true chriſten liberte.
They make cruelnes of mercy/
Perfeccion of hipocriſy/
And of fredome captivite.
Of counterfeyted ſim[u]lacion/
They ymagen mortificacion/
Turnynge fayth to infidelite.
Ydelnes they name contemplacion/
Faynynge zele of murmuracion/
Enmies to charitable amite.

Wat. ¶ I marvayle moche and wonder/
That they ſhulde have eny anger/
Or eny envious debate.
Seynge from worldly royalte/
And promocions of dignite/
They are willingly private.

Ref. ¶ Though they have no worldly honours/
Yet nether kynges ne emperours/
Nor wother ſtates of the temperalte/
Have ſoche ſtryfe in their proviſion/
As obſervauntes in their religion/
With dedly hatred and enmyte.

To be made confeſſors/ and preachers/
Wardens/ diſcretes/ and miniſters/
And wother offices of prelacy.
With grevous malice and rancour/
One agaynſt a nother dothe murmour/
Full of craft and inconſtancy.
They have nether drede nor ſhame/
Their faultles brethren to defame/
Havynge none occaſion why.
Yonge men agaynſt their ſuperiours/
And prelates agaynſt their inferiours/
One at another hath envy.
In chapters and viſitacions/
They vſe wronge accuſations/
With many ſlanderous iniuryes
They execute ſharpe correccions/
To ponyſſhe the tranſgreſſions/
Of their fantaſtycke ceremonyes.
God and his lawes they omitt/
Aplyinge their malicious witt/
To kepe mans invencions.
They are patrons of ydolatry/
Promouters vnto herify/
And bryngers vp of diffencions.

Wat. ¶ Nowe by the fayth of my body/
The obſervauntis are not ſo holy/
As they do outwardly ſeme.

Ref. ¶ Yf thou knewe manyfeſtly/
What a lyfe they occupy/
Thou woldeſt marvayle I deme.

Wat. ¶ I have hearde ynough and to moche/
Yf theyr converſacion be ſoche/
It is pite that they are ſouffered.
But nowe touchynge the maners/
Of theſe religious poſſeſſioners/
I wolde heare ſomewhat more vttered.

Ref. ¶ I tolde the in the begynnynge/
Howe their wicked lyvynge/
Is gretly abhominable.

Marcke their lyfe intentifely/
And thou ſhale not therin eſpy/
Eny thynge that is commendable.

Wat. ¶ What ſayſt thou then of their vowes?
Wherby theym ſelves they ſpowſe/
To god/ by a certayne promes.

Ref. ¶ Surly in it Chriſt they forſake/
And them ſelves wholy they betake/
To live in the devils ſerves.

Wat. ¶ Why/ they profeſſe chaſtite/
Obedience/ and wilfull poverte/
Which allmyghty god doth approbate.

Ref. ¶ Ye for all that I promes the/
They kepe none of all the thre/
With mundane affections intricate.

Wat. ¶ All worldlynes they do renownce/

Ref. ¶ Though with wordes they ſo pronownce/
Their hertes do not conſent/

Wat. ¶ They obſerve t[r]uly obedience/

Ref. ¶ Ye but ſavynge reverence/
Nothynge after Chriſtis intent.
For after goddis commandementis/
They ſhulde obey their parentis/
Honorynge theym as is their duty.
Not with ſtandynge they are ſo mad/
Their fathers and mothers are glad/
To honoure theym reverently.
And where as holy ſcripture wolde/
That vnto all powers we ſhulde/
Obey as to goddis ordenaunce.
They are vnder no power at all/
Nether ſpretuall nor temporall/
To the commen weallis fortheraunce.

Wat. ¶ They obey vnto their prelate/
At all ſeaſons yerly and late/
His precept accompliſſhynge.

Ref. ¶ I will not denye they do obey/
Vnto the ruler of their abbey.
A carle of their owne choſynge.

Yet is it in ſuperſticioufnes/
With outen eny profitablenes/
Of their neghbours comforte.
They ſerve theym ſelves and no mo/
Carynge litell howe the worlde go/
So that they have pleaſure and ſporte.
And contrary the ſeculers/
Are vnder temporall rulers/
With their children and wyves.
At all ſeaſons preſt and redy/
To put theym ſelves in ieopardy/
Aventurynge bothe goodes and lyves.
To ſerve the kynge in warre and peace/
They putt theym ſelves alwaye in preace/
The defence of the realme aſſiſtynge.
Where as the religious ſectes/
Vnto no lawes are ſubiectes/
Obeyinge nether god nor kynge.
Yf the kynge will their ſervice vſe/
Forthwith they laye for an excuſe/
That they muſt do goddis buſines.
And yf in it they be found negligent/
They ſaye the kynge is impediment/
Becauſe they muſt do hym ſerves.
And yf the kynge ſhall theym compell/
Then obſtymatly they do rebell/
Fleinge to the popis mayntenaunce.
Of whom they obtayne exempcions/
From all the iuriſdiccions/
Of temporall governaunce.

Wat. ¶ Of the pope with out grett expens/
They can obtayne no ſoche defens.
As men faye which do it knowe.

Ref. ¶ Yet are they ſo farre out of tune/
That they do their goodes ſo conſume/
Rather then in goode vſes to beſtowe.

Wat. ¶ I perceave by this with out fayle/
Their obedience doth not provayle/
But what ſayſt thou to their poverte?

Ref. ¶ What nede I therof to ſpeake/
Conſideringe they do it breake/
Endued with ryche felicite.
Wat. ¶ Do they ſoche lyvelod poſſeſſe?
Ref. ¶ They have in maner the ryches/
Of every londe and nacion.
Namly in Englonde region/
They excede in poſſeſſion/
And lordly dominacion.
The blacke order hath more alone/
Then all the nobles every chone/
As touchynge their patrimony.
Thou woldeſt ſurly marvell/
To ſe their fare and aparell/
In all poyntes ſuperflu[o]uſly.
There be monkes of ſoche ſtatlynes.
That ſcant will ſoffer at their meſſe/
A lorde of bludde with theym to ſitt.
Whoſe prowde ſervice to beholde/
In plate of ſilver and golde/
It paſſeth a mans witt.
Knyghtes and ſquyers honorable/
Are fayne to ſerve at their table/
As vnto Dukes excellent.
Divers of theym have the degre/
Of worthy Erles in dignite/
And are lordes of the parlement.
Wat. ¶ They deſcende of famous progeny?
Ref. ¶ Ye beggers ſonnes moſt commenly/
Their fathers ſcant worth a groate.
Commynge fyrſt to the abby gate/
A beggynge with a ſcalled pate/
Havynge nether goode ſhurt nor coate.
Which as ſone as he is ones clad/
For a gentilman he is had/
Though he be but a ſtarcke knawe.
Wat. ¶ Soche poverte is plente/
For by it avoydynge ſcacite/
All welthynes they have.

Ref. ¶ It is truly their fiſſhynge nett/
Pover mens goodes awaye to gett/
To ſati[ſ]fy their gluttenny.
It is the goulfe of devoracion/
And fountayne of deſolacion.
To all people generally.
Wherof in wholy ſcripture/
Is written a notable figure/
Shewed in the boke of Daniell.
Howe the preſtes of Babilone/
With falſhod acordynge in one/
Had an ydole called Bell.
Outwardly made all of bras/
And inwardly of erth it was/
Havynge a reſceyte ſo deviſed.
That the ydole ſemed to devowere
An. C. ſhepe with wyne and flower/
Dayly vnto it ſacryfiſed.
Which the preſtes with their whores/
Thorowe crafty contrived dores/
Entreinge in the nyght ſecretly.
And there makynge recreacion/
They conſumed the oblacion/
Oppreſſynge the people grevouſly.
Which ſemed ſo ſtraunge a thynge/
That bothe the people and the kynge/
Reputed it a grett miracle.
Vntill Daniel at the laſt/
Perceavynge their diſceavable caſt/
Agaynſt it made an obſtacle.
He vttered to their confuſion/
The execrable illuſion/
Wherwith the folke they ſore noyed.
Cauſynge by his policy/
That this ydole vtterly/
Was broken and deſtroyed.

Wat. ¶ Wherto doſt thou this compare?

Ref. ¶ Of religious perſons to declare/
The intollerable enormite.

For as the preſtes with their ydoll/
The pover people did pill and poll/
By their diſſaytfull ſuttelte.
So the children of perdicion/
Named men of religion/
With their wilfull poverte.
The wyde worlde forto begger.
Daye and nyght they indever/
Blyndynge the peoples ſimplicite.

Wat. ¶ I marvayle men make no reſtraynt/
Their diſſaytfulnes to attaynt/
Whyls it is open and aperte.

Ief. ¶ Daniel is not yett come/
Which ſhall obtayne the roume/
Their fraudfull wayes to ſubuerte.

Wat. ¶ When ſhalbe then his comynge?

Ief. ¶ I enſure the or longe runnynge/
For he begynneth to drawe nere.

Wat. ¶ Well then/ this matter to remitt/
I wolde very fayne a lytell fitt/
Of their chaſtite to heare.

Ief. ¶ To tell the of their chaſtite/
It lyeth not in my capacite/
The ſhamfullnes therof to compryſe.

Wat. ¶ Men ſaye they live bilſſedly/
With out acte of matrimony/
Enſuynge verteous exercyſe.

Ief. ¶ Their cloyſters are the devils m[e]wes
Farre worſe then eny ſt[e]wes/
Or commen places of whordom.
They are the dens of baudines/
And fornaces of all letcherouſnes/
Lyke vnto Gomer and Sodom.
Yonge laddes and babes innocent/
They brynge in by their intyſment/
To their leawde congregacion.
Whom they receave to profeſſion/
Before that they have diſcrecion/
To their eternall damnacion.

For when they fele by experience/
The brynnynge of the concupiſcence/
Pryckynge their hertes with love.
Conſyderynge alſo their bondage/
Howe they can vſe no mariage/
As a chriſten man doth behove.
Then to quenche their apetytes/
They are fayne to be ſodomytes/
Abuſynge theym ſelves vnnaturally.
And ſo from hope of ſalvacion/
They fall into deſperacion/
Ordrynge their lyves moſt ſhamfully.

Wat. ¶ I will not ſay the contrary/
But amonge a grett company/
One or two ſoche thou mayſt fynde.

Ref. ¶ Make the company grett or ſmall/
A monge a thouſand fynde thou ſhall/
Scant one chaſt of boddy and mynde

Wat. ¶ They ſaye yett with bolde audacite/
That it reſteth in mans faculte/
Yf he will/ to live chaſtly.

Ref. ¶ Then make they Chriſt a lyer/
Callynge it a gyfte ſinguler/
Not geven to every boddy.
Paul alſo in his epiſtle/
Vnto Timothe his diſciple/
Writynge by ſprete of prophecy.
Nameth it a dyvliſſhe doctryne.
Which agaynſt ſcripture divine/
Forbiddeth folke to mary.
Morover the ſtorys not faynynge/
The lives of olde fathers conteynynge/
Geve reccorde to the ſame.
Which endued with godly ſcience/
Exercyſynge continuall abſtinence.
The luſtes of the fleſſhe to tame.
Yet feawe or none had the grace/
With all their laboure to purchace/
The ſinguler gyfte of chaſtite.

Howe ſhuld they then live chaſte/
That of goſtlynes have no taſte/
  Geven holy to carnalite.
Which as wolves and bely beaſtes/
Eatynge and drynkynge in their feaſtes/
  The bloudde of the pover commenalte/
They hate ſoche as are ſtudious/
Abhorrynge thoſe that are verteous/
  As a toade/ or poyſonde ſerpente.
  With oute knowledge as aſſes brute/
Of all goode manners deſtitute/
  Braynles and inſipient.

Wat. ¶ I ſe then he werre a very chylde/
Which wolde eny mo abbeys bylde/
  Yf the goodes ſhuld be ſo yll ſpent.

Ref. ¶ It werre fare better. I ſuppoſe/
To plucke downe a grett ſorte of thoſe/
  Which are all redy of coſtly bildynge/

Wat. ¶ Oure lorde forbid/ that werre pete/
For they kepe hoſpitalite/
  Waye farynge people harborynge.
Huſbande men and labourers/
With all commen artificers/
  They cauſe to have grett ernynge.
Their townes and villages/
With out exaccions or pillages/
  Vnder theym have moche wynnynge.
They kepe alſo many ſervauntes/
Retaynynge fermers and tennauntes/
  Which by theym have their lyvynge.

Ref. ¶ Hoſpitall abbeyes thou fyndeſt but feawe/
All though ſome of theym for a ſheawe/
  To blyndfelde the peoples ſyght.
Paraventure will not denaye/
Yf a gentle man come that waye/
  To geve hym lodgynge for a nyght.
But yf pover men thyther reſorte/
They ſhall have full lytell comforte/
  Nether meate/ dryncke/ ne lodgynge.

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Savynge wother whyles perhapis/
They gett a feawe broken ſcrapis
Of theſe cormorantis levynge.

Wat. ¶ Well yett their fare conſyderynge/
It is I wis no ſmale thynge/
That they leave dayly at their borde.

Ref. ¶ Ye but thorowe falce lorchers/
And vnthryfty abbey lobbers/
To povre folcke lytell they a forde.
For the beſt meate awaye they carve/
Which for their harlottis muſt ſerve/
With wother frendes of their kynne.
Then proll the ſervynge officers/
With the yemen that be wayters/
So that their levettis are but thynne.
And where as thou makeſt relacion/
That men of ſondry occupacion/
By theym are ſett vnto laboure.
It is aboute ſoche folyſſhnes/
Concernynge no proffytablenes/
Vnto their neghbours ſuccoure.
In byldynge of chambers curious/
Churches/ and houſes/ ſuperfluous/
To no purpoſe expedient.
So that they maye ſatiffy/
Their inordinate fantaſy/
They care for no detryment.
Set dyce and carde players a ſyde/
And thorowe out the worlde ſo wyde/
They waſte their goode moſt in vayne.
Their pryde maketh many a begger/
Feawe or none farynge the better/
Except an ydell Iavel or twayne.
Their townes ſomtyme of renowne/
Leawdly they cauſe to ſaule downe/
The honoure of the londe to marre/
They ſue their ſubiettis at the lawe/
Whom they make nott worth a ſtrawe/
Raynynge theym giltles at the barre.

And that I me nowe reporte/
To their lordſhips a grett ſorte/
With whom they had controverſys.
Namly/ Saynt Edmondis bery/
With dyvers wother a grett many/
Vnder the holde of monaſterys.
Furthermore theare as I did wone/
All huſbande men they have vndone/
Deſtroyinge the londe miſerably.

Wat. ¶ To prove that it wer very harde
Ref. ¶ Take hede howe farmers go backwarde/
And thou ſhalt ſe it with thyne ey.
For the londes welth pryncipally/
Stondeth in exercyſe of huſbandry/
By encreace of catell and tillynge.
Which as longe as it doth proſper/
The realme goeth backwarde never/
In ſtabill felicite perſeverynge.
The abbeys then full of covetyſe/
Whom poſſeſſions coulde not ſuffyſe/
Ever more and more encroachynge.
After they had ſpoyled gentill men/
They vndermyned huſbande men/
In this manner theym robbynge.
Wheare a farme for xx. li. was ſett/
Vnder. xxx. they wolde not it lett/
Rayſynge it vp on ſo hye a ſome.
That many a goode huſholder/
Conſtrayned to geve his farme over/
To extreme beggary did come.

Wat. ¶ I have hearde ſaye of myne elders/
That in Englonde many fermers/
Kept gaye houſholdes in tymes paſſed.
Ref. ¶ Ye that they did with liberalite/
Sheawynge to povre people charite/
But nowe all together is daſſhed.
Of ryche farme places and halles/
Thou ſeiſt nothynge but bare walles/
The rofes fallen to the grownde/

To tourne fayre houſes into paſture/
They do their diligent cure/
The commen well to confownde.
Wat. ¶ Howe have the abbeys their payment?
Ket. ¶ A newe waye they do invent/
Lettynge a doſen farmes vnder one.
Which one or two ryche francklyngis/
Occupyinge a doſen mens lyvyngis/
Take all in their owne hondes a lone.
Wat. ¶ The wother in paiynge their rent/
Be lycklyhod were negligent/
And wolde not do their duty.
Ket. They payde their duty and more/
But their farmes are heythed ſo ſore/
That they are brought vnto beggery.
Wat. ¶ Have the francklyngis therby no gayne?
Ket. ¶ Yes/ but fyrſt they have moche payne/
Yer they can gett it ſubſtancially.
Payinge more for the entrynge in/
Then they ſhalbe able to wynne/
A goode whyle after certaynly.
For to gett the abbottis conſent/
Vnder the ſeale of the covent/
It is a thynge very coſtly.
Where of the charges to recover/
Leſt they ſhulde theym ſelves enpover/
And be brought into decaye.
Pover cilly ſhepperdis they gett/
Whome into their farmes they ſett/
Lyvynge on mylke/ whyg/ and whey/
Wat. ¶ Mercyfull lorde/ who hearde ever tell/
Religious folke to be ſo cruell/
Supplantynge the temporalte.
Ket. ¶ Thou knoweſt nott watkyn felowe/
Howe they have brought to ſorowe/
In lykwyſe the ſpretualte.
Wat. ¶ By what manner cavillacion?
Ket. ¶ Surly through improperacion.
Of inumerable benefices.

Wat. ¶ Do they benefices improperate?
Ref. ¶ Ye and that many a curate.
Dayly courſſe their cruell bellies.
Wat. ¶ They eate nether churche ne ſteple.
Ref. No but they robbe the pover people/
Devowrynge their ſubſtaunce.
Wat. ¶ Yf they do ſpretually ſowe/
They maye well temporally mowe/
After the apoſtles ordenaunce.
Ref. ¶ Toſhe they have it better cheape/
For they temporall goodes reape/
And ſowe nothynge ſpretually.
Their pariſſhons they ſheare and clippe/
But they never open their lippe/
To geve theym eny fode goſtly.
Wat. ¶ Happely they do it in prevete.
Ref. ¶ So god healpe me it maye well be/
Vnder ſome ſecret clauſure.
For it is ſurly ſo inviſible/
That I trowe it is not poſſible/
To be ſene of eny creature.
Wat. ¶ What requyre they of benefices?
Ref. ¶ No thynge but to have the fleces/
And avauntages carnally.
Wat. ¶ I perceave not well thy meanynge.
Ref. ¶ They are redyer to take vp tythynge/
Then to preache to theym frutfully.
Wat. ¶ Is there eny grett differynge/
Bitwene theft and tythe gaderynge/
After the practyſe that we ſe?
Ref. ¶ Very litell/ all thynges reckened/
Savynge that theves are corrected/
And tythe gaderers go ſcott fre.
Wat. ¶ Have they no circumſpeccion/
With diligent affeccion/
For their pareſſhes to provyde?
Ref. ¶ They ſett in folyſſhe dotardes/
More mete forto be bearwardes/
Then chriſten mens ſoules to gyde.

And even as they do by farmage/
Brynge the londe into a rearage/
Contempnynge the ſtate temporall.
In lyke maner by their rapyne/
They have brought into ruyne/
The order eccleſiaſticall.

Wat. ¶ It apereth they are paſt grace.
Ref. ¶ They are the divels fornace/
Oven infernall vnſaciable.
Wat. ¶ If theſe monkes are ſo noyous/
Bothe fraudulent and covetous/
To what vſes are they proffitable?
Ref. ¶ Nowe by the death that I ſhall deye/
Of all people vnder neth the ſkye/
The worlde maye theym beſt ſpare.
Nether to the godly deite/
Nor yett to mans vtilite/
In eny cace proffitable they are.
And not only vnneceſſary/
But moreover clene contrary/
Defraudynge that to theym is due.
For though their lyfe ſo vicious/
To goddis lawes is iniurious/
Confowndynge the waye of vertue.
Yet are they more preſompteous/
Sayinge their workes meritorious/
Healpe ſynners to be goddis heyres.
Wherby Chriſtis bloud they deſpyſe/
As though it coulde not ſuffyſe/
With out their damnable prayres.
And wheare as they ſhulde be preſt/
At all ſeaſons doynge their beſt/
The commen well to mayntayne.
Their bellies are ſo full of greace/
That nether in warre nor peace/
They cane do eny healpe certayne.
Yet their fyndyngis they expende/
Which ſhulde the londe defende/
Devowrynge many a knyghtes fe.

They are nether goſtly/ ner worldly/
Rather divlyſſhe then godly/
With out eny goode properte.
Wat. ¶ Yf they be ſoche ydell raveners/
They are lyke to the grett courſers/.
Which noble men in ſtables kepe
For they are chereſed all waye/
With freſſhe litter and goode haye.
Doynge right noght but eate and ſlepe.
Ref. ¶ There is in theym grett diverſite/
For yf it come to extremite/
They ſave their maſters from yvill.
Where as theſe miſerable brybers/
Brynge their fownders and healpers/
The ſtrayght waye to the devill.
Wat. ¶ Are they lyke to wolves ravenous?
Ref. ¶ A grett deale more outragious/
Farre excedynge their rapacitie.
For though they be cruell of kynde/
Yett they leave their ſkynnes be hynde/
As a mendes for their cruelte
But this miſchevous mounckry/
Though they robbe every country/
Whyls they be here a lyve.
Yet can they not be ſo pleaſed/
But after that they be deceaced/
Leaſt eny by theym ſhuld thryve.
They cary into their ſepulture/
Their dayly clothynge and veſture/
Buried in their churlyſſhe habyte.
Wat. ¶ Have they on their botes alſo?
Ref. ¶ Ye by my trothe even redy to go/
To the devill withouten reſpyte.
Wat. ¶ There is ſome miſtery pondered/
That they vſe ſo to be buried/
In their habyte and clothynge.
Ref. ¶ No dout it is a miſtery/
By coniectours manifeſtly/
Their wretched lyfe betokenynge.

For as in this lyfe they denayde/
Their chriſten neghbours to ayde/
Lyvynge here vncheritably.
So by their death and latter ende/
In their buriall they pretende/
Not to be of Chriſtis company.

Wat. ¶ To whom then do they pertayne?

Kef. To the devill their ſoverayne/
Which hath theym all in his bonde.

Wat. ¶ Beware thou be not to bolde/
For thy lyfe were bought and ſolde/
Yf thou ſpake this in Englonde.

Kef. ¶ They maye well bothe ban and cours/
But they cannot do moche wors/
Then they did to Hun the marchaunt.

Wat. ¶ Did they eny grevaunce to hym?

Kef. ¶ Out of this lyfe they did hym trymme/
Becauſe he was goddis ſervaunte.

Wat. ¶ He did ſome faulte gretly notory/

Kef. ¶ No thynge but for a mortuary/
The preſtes agaynſt hym did aryſe.
No maner faulte in hym was fownde/
Yet was he hanged/ brent/ and drownde.
His goodes takyn vp for a pryſe.
As an herityke they hym toke/
Becauſe he had many a boke/
In englyſſhe/ of holy ſcripture.
Alſo he worſhipped no ymages/
And wolde not go on pilgremages/
Vſynge none others to periure.

Wat. ¶ Are the prelatis ſo mad frantycke/
To iudge ſoche a man an heritycke/
Shewynge tokens of fydelite?

Kef. ¶ They regarde their worldly proffett/
Wynnynge therby many a forfett/
Whiche moveth theym to crudelite.
Mens goodes wrongfully to ceaſe/
They make heritykis whom they pleaſe/
By faulce relacion of Someners.

Wat. ¶ Have they none wother intelleccion?
Ref. ¶ Yes alſo by their confeſſion/
Which they tell in preſtes eares.
Wat. ¶ Dare they confeſſions to bewraye?
Ref. ¶ Confeſſions catha? ye by my faye/
They kepe no ſecretnes att all.
Though noble men have doctours/
To be their private confeſſours/
Yet they have one that is generall.
Wat. ¶ Beſyde thoſe which are perticuler?
Ref. ¶ Ye/ and that hath brought ſome to care/
Of whom I coulde make rehearceall.
Wat. ¶ His name wolde I very fayne here.
Ref. ¶ It is the engliſſhe Lucifer/
Wotherwyſe called the Cardinall.
In all the londe there is no wyght/
Nether lorde baron/ nor knyght/
To whom he hath eny hatred.
But ether by ſower ſpeche or ſwete/
Of their confeſſours he will wete/
Howe they have theym ſelves behaved.
What they ſaye/ it is accepted/
In no poynte to be obiected/
Though they be as falce as Iudas.
Wat. ¶ What authorite do they allege?
Ref. ¶ It is their churches previlege/
Falcely to fayne that never was.
Wat. ¶ Soche confeſſours are vniuſt.
Ref. ¶ Yett nedes do it they muſt/
Yf they will to honoure aſcende.
Wat. ¶ Promocions are of the Kyngis gyft?
Ref. ¶ For all that he maketh ſoche ſhyft/
That in his pleaſure they depende.
Though they have the kyngis patent/
Except they have alſo his aſſent/
It tourneth to none avauntage.
His power he doth ſo extende/
That the kyngis letters to rende/
He will not forbeare in his rage.

Wat. ¶ This is a grett preſumpcion/
For a villayne bochers ſonne/
His authorite ſo to avaunce.
But it is more to be marveyled/
That noble men wilbe confeſſed/
To theſe kaytives of miſcreaunce.

Ref. ¶ O/ the grett whore of Babilon/
With her deadly cuppe of poyſon/
Hath brought theym to dronkenſhip.
That paynted bordes and ded ſtockis/
Carved ydoles in ſtones and blockis/
Above allmyghty god they worſhip.

Wat. ¶ Hath Englond ſoche ſtacions/
Of devoute peregrinacions/
As are in Fraunce and Italy?

Ref. ¶ Seke oute londes every chone/
And thou ſhalt fynde none ſo prone/
As Englonde/ to this ydolatry.
Of wholy Roodes/ there is ſoche a ſight/
That bitwene this and mydnyght/
I coulde not make explicacion.
Then have they ladies as many/
Some of grace and ſome of mercy/
With divers of lamentacion.
Morover paynted ſtockis and ſtones/
With ſhrynes/ full of rotten bones/
To the whiche they make oblacion.

Wat. ¶ What are they after thy ſuppoſynge?

Ref. ¶ Stronge theves with outen gloſynge/
And authours of prevaricacion.

Wat. ¶ Take hede thou do not blaſpheme.

Ref. ¶ After their workes I theym eſteme/
Both to man and god oure creatoure.
Where as is no god but one.
We ought to worſhip hym alone/
And no falce goddes to adoure.
Whyche of his honoure is defrauded/
By theſe ydoles faulcely lauded/
With ſacrifice and adoracion.

Man in lyke maner they robbe/
Cauſynge povre folke to ſygh and ſobbe/
Takynge awaye their ſuſtentacion.

Wat. ¶ The goodes that to theym are offered/
Are they not to pover people proffered/
Their neceſſites to relefe?

Ref. ¶ It is waſted in ryetous revell/
Amonge many an ydell Iavell/
To noryſſhe morther and miſchefe.

Wat. ¶ I heare ſaye that beſydes London/
There is oure lady of Wilſdon/
Which doth grett myracles dayly.

Ref. ¶ As for whordom/ and letcherouſnes/
She is the chefe lady maſtres/
Commen paramoure of baudry.
Many men as it is knowen/
Repe mo chyldren then their owne/
By her myracles promocion.
Wyves to deceave their huſbandes/
Make to her many errandes/
Vnder coloure of devocion.

Wat. ¶ Doſt thou oure lady ſo backbyte?

Ref. ¶ No but I have the ſtocks in deſpyte/
Wherby they diſhonoure her.
In ſcripture it is written/
And of oure lorde forbidden/
To be a falce ydolatrer.

Wat. ¶ Whyls thou doſt ſo farre procede/
Howe is it then in thy crede/
Of Saynt Thomas of Cantourbury?

Ref. ¶ I beleve/ and alſo I truſt/
Yf that he were in this lyfe iuſt/
And of oure lordes vocacion.
That his ſoule hath fruicion/
Perpetually with out intermiſſion/
Of eternall conſolacion.

Wat. ¶ Ye but I meane of his body/
Shryned in the monaſtery/
With golde and ſtones precious.

Alſo the grett myracles wrought/
And howe of people he is ſought/
With offerynges and gyftes ſomptious.
Ref. ¶ As for that yf we geve credence/
To oure ſaveoure Chriſtis ſentence/
The Euangeliſtes bearynge recorde.
Many ſhall do thynges ſtraunge/
Wherby they will boldly chalange/
To worcke in the name of oure lorde.
And yet Chriſt in theym hath no parte/
But worcke theym by the devils arte/
Vſurpynge an angels lykenes.
Which doth hym ſilfe ſo tranſpoſe/
Fraudulently to begyle thoſe/
That contempne goddis rightouſnes.
Wat. ¶ Nevertheleſſe as clarckes defyne/
Workynge of myracles is a ſigne/
That vnto god they are acceptable.
Ref. ¶ Shall we to men credence geve/
Or ought we the goſpell to beleve/
Whoſe verite is impermutable?
I dare ſaye/ and abyde therby/
That Saynct Thomas of Caunterbury/
With wother Saynctis canonyſed.
Yf their paynted efficacite/
Is but as it ſemeth to be.
Of god they are deſpyſed.
For though they heale lame and blynde/
With men (as they ſaye) out of mynde/
Healpynge diſeaſes corporall.
Yet deſtroye they out of hande/
For every one of theym a thowſande/
Concernynge their ſoules ſpretuall.
And where as Chriſt doth requyre/
That of god we ſhulde deſyre/
All oure neceſſite and nede.
To theym we make peticion/
Agaynſt goddis prohibicion/
To wicked doctours gevynge hede.

Wat. ¶ Well yet I enſure the Ieffraye/
The goſpell for theym they laye/
Growndynge on it their argument.
Ief. ¶ Naye watkyn that is a ſtarcke lye.
Wat. ¶ Howe ſhall we then the troth trye/
By ſome probacion evident?
Ief. ¶ Mary take goddis wholy wrytynge/
Nether addynge nor diminyſſhynge/
But even playnly after the letter.
Wat. ¶ They ſaye ſcripture is ſo diffuſe/
That laye people on it to muſe/
Shulde be never the better.
It is no medlynge for foles/
But for ſoche as have bene at ſcoles/
As doctours that be graduate.
Ief. ¶ Weneſt thou that Peter the fiſſher/
Vnderſtode not ſcripture clearlyer/
Then the phariſaies obſtinate?
Who did ſo wilfully reſiſt/
Agaynſt the receavynge of Chriſt/
As they which were learned?
Wat. ¶ No wonder/ for they knewe hym not.
Ief. ¶ No more do oure doctours god wot/
In eny poynte to be diſcerned.
Wat. ¶ Of Chriſt yett they make mencion.
Ief. ¶ Ye for be cauſe their penſion/
With benefices maye be endued.
But in their lyfe and behaveoure/
They deſpyſe Chriſt oure ſaveoure/
Labourynge his worde to exclude.
Wat. ¶ Canſt thou prove this in dede?
Ief. ¶ Whoſoever will the goſpell rede/
To prove it ſhall nede no teſtes.
Wat. ¶ Peraventure they wolde have it hid/
Wherfore to rede it they forbid/
Leſt men ſhulde knowe their wickednes.
Ief. ¶ Had thou ſtudied an whoale yere/
Thou couldeſt not have gone no nere/
To hit their crafty ſuttelnes.

For yf the goſpell were ſoffered/
Of laye people frely to be red/
In their owne moders langage.
They ſhulde ſe at their fyngers endes/
The abhominacions of theſe fendes/
With the abuſion of pilgremage.
Alſo to perceave every whitt/
What it is Sayntis forto viſitt/
With nobles/ brouches/ and rynges.
Wat. ¶ Doſt thou this cuſtume reprehende?
Ref. ¶ I thyncke no goode man will commende/
Soche ſuperſticious offerynges.
Wherof thre poyntis I will move/
By the whyche I ſhall playnly prove/
That it is a thynge vngodly.
Fyrſt a povre man of farre dwellynge/
For his wyfe and chyldren labourynge/
To kepe and fynde theym honeſtly.
Peraventure for ſome ſickenes/
Or for a vowe of foliſſhnes/
To accomplyſſhe Satans inſtitute.
Taketh on hym a farre viage/
To ſome Saynctes ſhryne or ymage/
Leavynge his houſholde deſtitute.
Which often tymes do mis cary.
The meane while that he doth tary/
Beſtowynge his laboure in vayne.
And ſo goddis commaundment neglecte/
For ſmale tryfles of none effecte/
They put theym ſelves vnto payne.
Secondaryly/ what peviſſhnes/
Is it to honoure with ryches/
Of deade ſaynctis the bodies?
Seynge that whyls they here lyved/
From ryches they were deprived/
As we rede in their ſtoryes/
Thirdly/ it is no Chriſten touche/
To ſe many a golden ouche/
With rynges and ſtones precioufly.

To make deade ſaynctes forto ſhyne/
Where pover folke for honger pyne/
  Dyinge with out healpe petiouſly.
And yf with all poſſibilite/
Oure chriſten neghbours poverte/
  Duly to ayde we are bownde.
Why do Saynctes it then tranſgreſſe/
In whom charitable perfetnes/
  In eſpeciall ſhulde redownde?
Saynct Iohn to Chriſt ſo amiable/
Sayth/ excepte we be charitable/
  Lovynge eache wother fraternally.
It boteth not Chriſt to profeſſe/
For why/ we wander in darcknes/
  With out light erronioufly.
For howe can he have charite/
That ſeith his neghbours neceſſite/
  And refuſeth hym to ſocoure?

Wat. ¶ I marvayle not by hym that me made/
Yf they be with golde and ſtones ſo lade/
  Though they cannot their neghbours ſe.
But nowe to ſpeake erneſtly/
Have their ſoules celeſtially/
  In ſoche offerynges eny delyte?

Ref. ¶ It is to theym grett deſpleaſure/
Abhorrynge it out of meaſure/
  As a thynge done in their deſpyte.

Wat. ¶ What were beſt then to be done?

Ref. ¶ To breake theym in peces a none/
  A monge povre folke to be deſtributed.

Wat. ¶ Haw/ to do that dede who durſt/
Seynge that he ſhulde be a courſt/
  And as an herityke reputed.

Ref. ¶ Let theym with furiouſnes ſwell/
Courſynge with boke/ bell/ and candell/
  Whyls they have breath for to ſpeake.
Yet had we the Kynges licence/
We wolde with outen diffydence/
  Their golden ſhrynes in peces breake.

Wat. ¶ What ſhulde we do with their ryches?
Ref. ¶ Geve it to pover men in almes/
To whom of dute it doth longe.
Wat. ¶ The Saynctes then wolde be angry/
Yf that we ſhulde be ſo hardy/
Vnlaufully to do theym wronge.
For ſome men have it affayde/
Whom ſaynctes have ſhreawedly arayde/
In revengynge their iniury.
So that by an whole nyghtes ſpace/
They were fayne to kepe one place/
The dores ſtondynge open apertly.
Ref. ¶ And what was their fynall chaunce/
Wat. ¶ By my ſothe/ in an hangynge daunce/
Their neckis in a corde to preve.
Ref. ¶ Vſe the Saynctes eny men to kyll?
Wat. ¶ No but they make theym ſtonde ſtill/
Vntill they be taken of the Schereve.
Then are th[e]y lyke and ſemblable/
Vnto oure biſſhops venerable/
Which ſaye/ we will not morther.
But they put men in ſoche ſavegarde/
That with in a whyle afterwarde/
They be ſure to go no forther.
Ref. ¶ Are not ſoche ſaynctis reprehenſible?
Wat. ¶ Ye for they ſhulde be invincible/
Of charitable dileccion.
For if they will eny man noye/
Ether eny body to deſtroye/
They are not of Chriſtis eleccion.
Whiche after Lukis evangelion/
Sayde to th[e]apoſtels Iames and Iohn/
Neſcitis cuius ſpiritus eſtis.
The ſonne of man hidder cam/
Not forto deſtroye eny man/
But to ſave that periſſhed is.
Wherfore let theym do wonders/
By the divels their founders/
To leade men in blynde cecite.

Yett never theleſſe thou and I/
Wolde put oure ſelves in ieopardy/
Agaynſt all their malignite.
To take awaye their ouches/
Golden ryngis and brouches/
Gevynge it vnto the poore.

Wat. ¶ Thou excepſt. S. Chutbert of Duram/
With oure lady of Walſyngam/
Alſo oure lady of the Moore.

Ief. ¶ God beynge oure direccion/
We wolde make none excepcion/
Agaynſt the devils enchauntmentis.
To do their beſt/ let theym not ſpare/
For we wolde make theym full bare/
Of their precious ornamentis.

Wat. ¶ Oure honeſte then deſtayned/
Surely we ſhulde be proclaymed/
For outragious heretykis.

Ief. ¶ Why more we then the Cardinall?

Wat. ¶ He attempteth nothynge at all/
Soche maters in his biſſhopryckis.

Ief. ¶ I am ſure thou haſt hearde ſpoken/
What monaſteries he hath broken/
With out their fownders conſentis.
He ſubverteth churches/ and chappells/
Takynge a waye bokis and bells
With chaleſces/ and veſtmentis.
He plucketh downe the coſtly leades
That it maye rayne on ſaynctis heades/
Not ſparynge god nor oure ladye.
Where as they red ſervyce divyne/
There is grountynge of pigges and ſwyne/
With lowynge of oxen and kye.
The aultres of their celebracions/
Are made pearches for henns and capons/
De foylynge theym with their durt.
And though it be never ſo prophane/
He is counted a goode chriſtiane/
No man doynge hym eny hurtt.

Wat. ¶ A conſcience yf it be ſothe/
That the Cardinall ſo dothe/
I wonder that he is not apeached.
Ref. ¶ O/ churche men are wyly foxes/
More crafty then iuggelers boxes/
To play ligier du mayne teached.
Yt is not for nought they fayne/
That the two ſweardes to theym pertayne/
Both ſpretuall/ and temporall.
Wherwith they playe on both hondes/
Moſt tyrannouſly in their bondes/
Holdynge the worlde vniverſall.
Agaynſt god they are ſo ſtobbourne/
That ſcripture they toſſe and tourne/
After their owne ymaginacion.
Yf they ſaye the mone is belewe/
We muſt beleve that it is true/
Admittynge their interpretacion.
Wat. ¶ Art thou not a frayde to preſume/
Agaynſt the Cardinalls fume/
Seynge they wilbe all on his ſyde?
Ref. ¶ No I do rather gretly reioyce/
That of a lytell wormes voyce/
Goddis iudgement maye be veryfyed.
Agaynſt ſoche a wicked brothell/
Which ſayth/ vnder his girthell/
He holdeth Kynges and Princes.
To whom for a ſalutacion/
I will rehearce a brefe oracion/
dedicate vnto his ſtatlynes.
Wat. ¶ Nowe gentell mate I the praye.
Ref. ¶ Have at it then with out delaye/
Contempnynge his malicioufnes.

O miſerable monſter/ moſt malicious/
Father of perverſite/ patrone of hell.
O terrible Tyrant/ to god and man odious/
Advocate of antichriſt/ to Chriſt rebell.

To the I ſpeake/ o caytife Cardinall ſo cruell.
Cauſles chargynge by thy courſed commandment
To brenne goddis worde the wholy teſtament.

Goddis worde/ grownd of all vertue and grace
The fructeous fode/ of oure faythfull truſt.
Thou haſt condempned in moſt carfull cace/
Throwe furious foly/ falce and vniuſt.
O fearce Pharao/ folower of fleſſhly luſt.
What moved thy mynde by malyce to conſent/
To brenne goddis worde/ the wholy teſtament.

The tenoure of thy tyranny paſſeth my brayne
In every poynt evidently to endyght.
Nero nor herod/ wer never ſo noyus certayne
All though of goddis lawis they had lytel lyght
Shame it is to ſpeake howe agaynſt ryght.
Thy hatfull hert hath cauſed to be brent/
Goddis true worde/ the wholy teſtament.

O perverſe preſte patriarke of pryde/
Mortherer with out mercy moſt execrable.
O beaſtly brothell/ of baudry the bryde/
Darlynge of the devill/ gretly deteſtable.
Alas/ what wretch wolde be ſo vengeable?
At eny time to attempte ſoche impediment/
To brenne goddis worde the wholy teſtament.

God of his goodenes/ grudged not to dye/
Man to delyver from deadly dampnacion.
Whoſe will is that we ſhulde knowe perfetly
What he here hath done for oure ſaluacion.
O cruell kayface/ full of crafty conſpiracion.
Howe durſt thou geve then falce iudgement
To brenne goddis worde/ the wholy teſtament.

Thy leawednes of lyvynge is loth to heare/
Chriſtis goſpell to come vnto cleare light.
Howe be it ſurly it is ſo ſpred farre and neare

That forto let it thou haſte lytell myght.
God hath opened oure dercke dimed ſyght.
Truly to perceave thy tyrannous intent/
To brenne goddis worde the wholy teſtament.

Agaynſt thyne ambicion all people do crye/
Pompouſly ſpendinge the ſuſtenaunce of the pore
Thy haulte honoure hyly to magnify/
Maketh/ theves/ traytours/ and many a whore
Wo worth the wretche of wickednes the dore
Forger of oure dayly damage and detriment
To brenne goddis worde the wholy teſtament.

O paynted paſtoure/ of Satan the Prophet/
Ragynge courre/ wrapped in a wolues ſkynne
O butcherly biſſhop/ to be a ruler vnmete/
Maker of miſery/ occaſion of ſynne.
God graunt the grace nowe to begynne.
Of thy dampnable dedes to be penitent/
Brennynge goddis worde/ the wholy teſtament.

Wat. ¶ No more for oure lordis paſſion/
Thou rayleſt nowe of a faſſion/
With rebukis moſt deſpytous/
No man ſhall theſe wordes advert/
But will iudge theym of an hert/
To procede/ moſt contumelious.

Ref. ¶ Though popiſſhe curres here at do barcke
Yet thou mayſt therin well marcke/
The will of god accompleſſhed.
The Cardinall thus to rewarde/
Which with oute eny godly regarde/
Deſdayneth the trothe to be puppliſſhed.
Therfore as he did the trueth condempne/
So god wil hym and all his contempne/
With the ſwearde of punnyſſhment.

Wat. ¶ They had fyrſt ſome provocacion?

Ref. ¶ None wother then the tranſlacion/
Of the englyſſhe newe teſtament.

Wherin the authours with mecknes/
Vtterly avoydynge conviciouſnes/
Demeaned theym ſo diſcretly.
That with all their invencion/
They coulde fynde no reprehencion/
Reſiſtynge goddis worde wilfully.

Wat. ¶ Howe had the goſpell fyrſt entraunce/
Into Englonde ſo farre of diſtaunce/
Where to rede hym/ no man maye?

Ref. ¶ Goode chriſten men with pure affecte/
Of god ſingulerly therto electe/
With coſt did hym thether conveye.
Which/ even as Chriſt was betrayed/
So with hym the clargy played/
Thorowe trayterous prodicion.

Wat. ¶ Who played the parte of Iudas?

Ref. ¶ The wholy biſſhop of Saynct Aſſe/
A poſte of Satans iuriſdiccion.
Whom they call Doctour ſtandiſſhe/
Wone that is nether fleſſhe nor fiſſhe/
At all tymes a commen lyer.
He is a bablynge Queſtioniſt/
And a mervelous grett ſophiſt/
Som tyme a lowſy graye fryer.
Of ſtommake he is fearce and bolde/
In braulynge wordes a very ſcolde/
Menglynge vennem with ſugre.
He deſpyſeth the trueth of god/
Takynge parte rather with falcehod/
Forto obtayne worldly lucre.
In carde playinge he is a goode greke/
And can ſkyll of poſt and glyeke/
Alſo a payre of dyce to trolle.
For whordom and fornicacions/
He maketh many viſitacions/
His Dioces to pill and polle.
Though he be a ſtowte divyne/
Yett a preſt to kepe a concubyne/
He there admitteth wittyngly.

So they paye their yearly tributis/
Vnto his dyvliſſhe ſubſtitutis/
Officiall/ or commiſſary.
To rehearce all his lyvynge/
God geve it yvell chevynge/
Or els ſome amendment ſhortly.
Wat. ¶ Howe did he the goſpell betraye?
Ref. ¶ As ſone as ever he hearde ſaye/
That the goſpell cam to Englonde.
Immediatly he did hym trappe/
And to the man in the red cappe/
He brought hym with ſtronge honde/
Before whoſe prowde conſiſtory/
Bryngynge in falce teſtimony/
The goſpell he did theare accuſe.
Wat. ¶ He did mo perſones repreſent/
Then Iudas the traytour malivolent/
Whiche betrayed Chriſt to the Iues.
Ref. Thou mayſt ſe of theym in one manne/
Herod/ Pilat/ Cayphas/ and Anne/
With their propertis ſeverall.
And in another manifeſtly/
Iudas full of conſpiracy/
With the ſectes phariſaicall.
They are a grett deale more mutable/
Then Proteus of forme ſo variable/
Which coulde hym ſilfe ſo diſgyſe.
They canne repreſent apes/ and beares/
Lyons/ and aſſes with longe eares/
Even as they liſt to divyſe.
But nowe of ſtandiſſhe accuſacion/
Brefly to make declaracion/
Thus to the Cardinall he ſpake.
Pleaſeth youre honourable grace/
Here is chaunſed a pitious cace/
And to the churche a grett lacke.
The goſpell in oure Engliſſhe tonge/
Of laye men to be red and ſonge/
Is nowe hidder come to remayne.

Which many heretykis ſhall make/
Except youre grace ſome waye take/
By youre authorite hym to reſtrayne.
For truly it is no handlynge/
For laye peoples vnderſtondynge/
With the goſpell to be buſy.
Which many wone interpriſynge/
Into hereſy it did brynge/
Diſdaynynge the churche vnreverently.

Wat. ¶ Toſſhe/ theſe ſayngis are ſophiſticall/
I wolde heare the ſence miſticall/
Of theſe wordes right interpreted.

Tef. In fayth with out ſimulacion/
This is the right ſignificacion/
Of his meanynge to be expreſſed.
O Cardinall ſo glorious/
Thou arte Capitayne over vs/
Antichriſtis chefe member.
Of all oure deteſtacions/
And ſinfull prevaricacions/
Thou alone/ arte the defender.
Wherfore healpe nowe or els never/
For we are vndone for ever/
Yf the goſpell abroade be ſpred.
For then with in a whyle after/
Every plowe manne and carter/
Shall ſe what a lyfe we have led.
Howe we have this five hondred yeres/
Roffled theym amonge the bryres/
Of deſperate infidelite.
And howe we have the worlde brought/
Vnto beggery worſie then nought/
Through oure chargeable vanite.
Which knowen/ we ſhalbe abhorred/
Reddi to be knocked in the forhed/
Oure welth taken awaye clene.
Therfore Tyrant playe nowe thy parte/
Seynge with the devill thou atre/
Gretter then eny manne hath bene.

Put the goſpel a waye quyght/
That he come not to laye mens ſight/
Forto knowe goddis commaundementis.
And then we that are the remmenaunt/
Shall diligently be attendaunt/
To blynde theym with oure commentis.
Yf they have once inhibicion/
In no maner of condicion/
To rede goddis worde and his lawes.
For vs doctours of theology/
It ſhalbe but a ſmale maſtery/
To make theym foles and dawes.
Loke what thou doſt by tyranny/
We will alowe it by ſophiſtry/
Agaynſt theſe worldly villaynes.

Wat. ¶ Nowe truly this is the meanynge/
Howe ſoever be the ſpeakynge/
Of theſe ſpretuall lordaynes.

Wat. ¶ But what ſayde the Cardinall here at?

Ref. ¶ He ſpake the wordes of Pilat/
Sayinge/ I fynde no fault therin.
Howe be it/ the biſſhops aſſembled/
Amonge theym he examened/
What was beſt to determyn?
Then anſwered biſſhop Cayphas/ Hoc est. London.
That agrett parte better it was/ Epūs.
The goſpell to be condempned.
Leſt their vices manyfolde/
Shulde be knowen of yonge and olde/
Their eſtate to be contempned.
The Cardinall then incontinent/
Agaynſt the goſpell gave iudgement/
Sayinge/ to brenne he deſerved.
Wherto all the biſſhoppis cryed/
Anſwerynge/ it cannot be denyed/
He is worthy ſo to be ſerved.

Wat. ¶ Yf they playe thus their vages/
They ſhall not eſcape the plages/
Which to theym of Rome happened.

At whoſe ſcourge ſo marvelous/
They wolde yf they were gracious/
  Gladly to be admoniſſhed.
To whom goddis worde in purite/
Was fyrſt ſhewed in humilite/
  Accordynge to the veritable ſence.
Howe be it they wolde not it receave/
But frawardly with ſwearde and gleave/
  They expulſed it from thence.
Vnto tyranny they did leane/
Wherfore god vſynge another meane/
  To brynge theym vnto repentaunce.
He ſtered vp ſome mens ſpryte/
Which their fautes did endyte/
  Of their miſchefe makynge vttraunce.
Yet wolde not they amende/
But moare wilfully did deffende.
  Their evill lyfe agaynſt goddis worde.
Therfore as miſlyvers obſtinate/
They were deſtroyed nowe of late/
  With peſtilence and dent of ſworde.

Kef. ¶ Thou haſt rehearced thre poyntis/
Which will make all preſtes ioyntis/
  For feare to trymble and ſhake.
Seynge that the fyrſt is paſt/
And the ſeconde commeth in faſt/
  Their hypocriſi to awake.
And yf they will not be refrayned/
The ſworde of vengeaunce vnfayned/
  On their frawardnes will light.

Wat. ¶ Well/ let vs by no perſuaſion/
Geve no ſoche occaſion/
  Cauſynge chriſten men to fyght.

Kef. ¶ No man will have that ſuſpicion/
But take it for an admonicion/
  Their vnhappy lyfe to repent.
For we ſhewe as they ſhall fynde/
Yf god inſpyre not their mynde/
  To laboure for amendment.

Which by ſcripture to verify/
Let theym rede the prophet Ieremy/
In the chapter/ fower and twente.
Howe be it I will me hens hye/
Wheare as the Cardinals furye/
With his treaſure ſhall not gett me.

Wat. ¶ Is this prowde Cardinal rycher/
Then Chriſt or goode ſaynct Peter/
In whoſe roume he doth ſuccede?

Ief. ¶ The boſſes of hys mulis brydles/
Myght bye Chriſt and his diſciples/
As farre as I coulde ever rede.

Wat. ¶ Whether canſt thou then flye awaye?

Ief. ¶ To Conſtantinoble in Turkeye/
Amonge hethen my lyfe to leade.

Wat. ¶ Yf thou wilt then live chriſtenly/
Thou muſt vſe thy ſilfe prevely/
Or els ſurely thou arte but deade.

Ief. ¶ I ſhall have theare as grett liberte/
As in wother placis of chriſtente/
The trueth of Chriſt to profeſſe.
For he that will the trueth declare/
I dare ſaye moche better he weare/
To be with theym in hethenneſſe.

Wat. ¶ Though thou go never ſo farre hence/
Yet with moſt terrible ſentence/
To courſſe the they will not myſſe.

Ief. ¶ I ponder very lytell their courſes/
For to god I ſaye with humblenes/
They ſhall courſe/ and thou ſhalt blyſſe.

Wat. ¶ In their courſes/ is their no parell?

Ief. ¶ No for they do it in the quarell/
Of their god which is their belly.

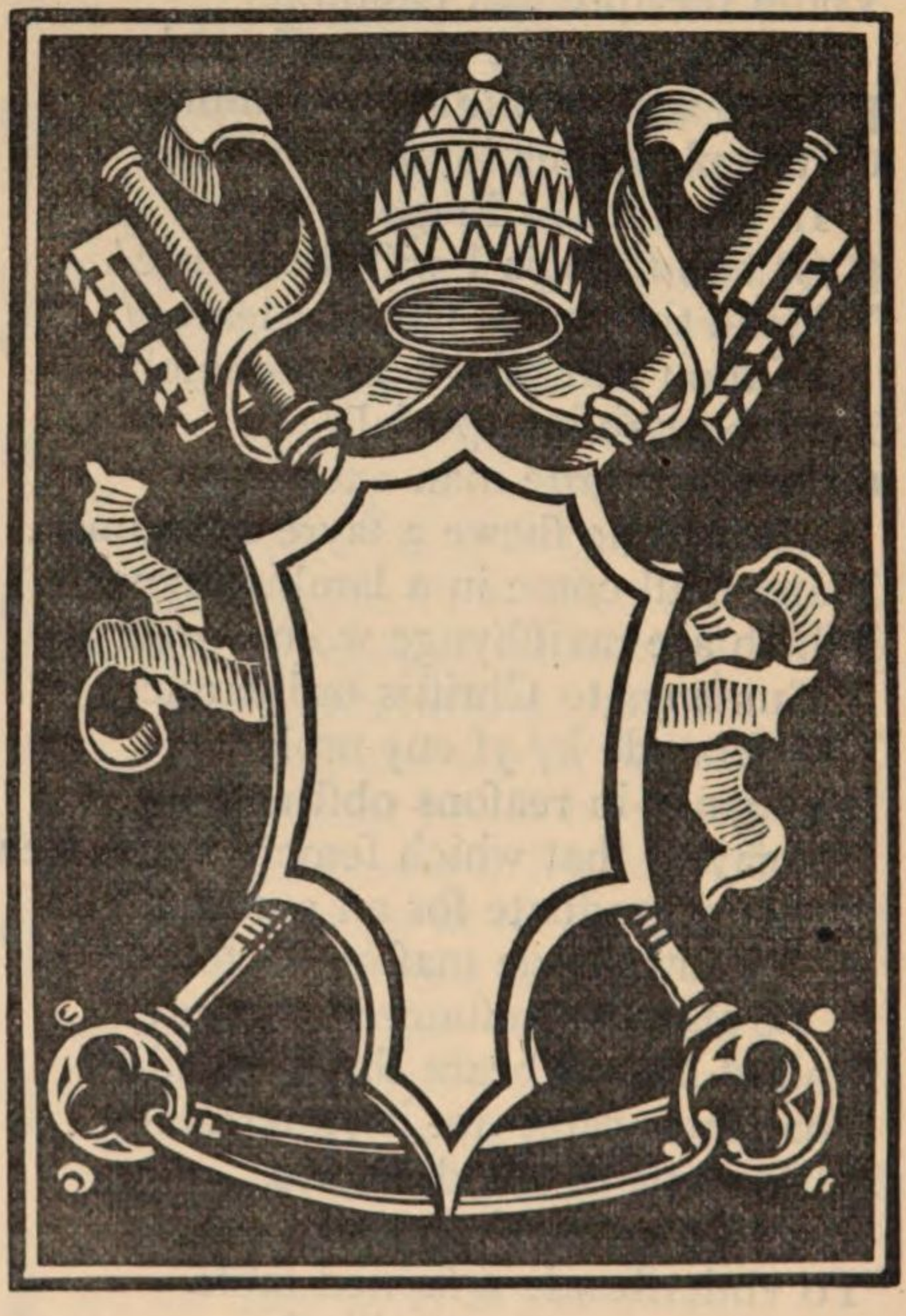
Wat. ¶ What miſchevous god is that?

Ief. ¶ Wone that hath eaten vp the fatt/
Of englondis wealth ſo mery.

Wat. ¶ I will gett me then into Wales/
To dwell amonge hilles and dales/
With folke that be ſimple and rude.

Ief. ¶ Come not there I counſell the.
For the preſtes/ their ſimplicite/
Thorowe craftynes do ſo delude.
That whoſoever is ſo hardy/
To ſpeake agaynſt preſtes knavery/
For an herityke they hym take.
Of whoſe miſerable calamite/
Vnder the ſpretuall captiuite/
I will here after a proceſſe make.
Wat. ¶ Then will I go into the realme/
Of the plenteous londe of beame/
In the Cite of Prage to dwell.
Ief. ¶ Of two thyngis I will the warne/
Whiche thou muſt parfetly learne/
Yf thou wilt folowe my counſell.
Fyrſt beware in eſpeciall/
Of the outwarde man exteriall/
Though he ſhewe a fayre aperaunce.
Many ſhall come in a lambis ſkynne/
Which are raviſſhynge wolues with in/
Ennemys to Chriſtis ordinaunce.
The ſeconde is/ yf eny reply/
Bryngynge in reaſons obſtinatly/
Agaynſt that which ſemeth to be trewe.
Take no graduate for an authoure/
But remitt goode maſter doctoure/
To the olde teſtament or newe.
And yf he will beare the in honde/
That thou canſt not it vnderſtonde/
Be cauſe of the difficulte.
Axe hym howe thou arte able/
To vnderſtonde a fayned fable.
Of more crafty ſubtilite?
Wat. ¶ I ſe thou knoweſt their ſecretnes/
Ief. ¶ Ye I coulde in their very lycknes/
Declare theym yf I had reſpyte.
Wat. ¶ Well I will departe/ adue/
Ief. ¶ Nowe I beſeche oure lorde Ieſu/
To be thy gyde daye and nyght.

Christ godd is sonne/ borne of a mayden poore/
For to save mankynd/ from heven descended.
Pope Clemente. the sonne of an whoore/
To destroye man/ from hell hath ascended.



In whom is evidently comprehended.
The perfect meknes of our saveoure Christ/
And tyranny of the murtherer Antichrist.

A Proper Dyaloge, &c.
A compendious olde Treatyſe, &c.

INTRODUCTION.

IT occurred to Lord Arthur Hervey—then Archdeacon of Sudbury, now the Biſhop of Bath and Wells—while he was preparing a lecture, in the autumn of 1861, on the 'Diſſolution of the Monaſteries,' to be delivered in the enſuing October at Bury St. Edmunds, to look among the old books in his library at Ickworth, for anything that might bear upon the ſubject of his lecture. In ſo doing, he ſtumbled upon a ſmall volume of tracts, in old binding, with the top of the back torn off; which proved to contain in all nine tracts; three without titlepages, and the laſt one torn off in the middle.

2. On the firſt page are the names of THO. HERVEY: THO. and ISABELLA HERVEY: and WILL. HERVEY. The Marquis of Briſtol informed the great Engliſh-Bible ſcholar of our day, Mr. Francis Fry, F.S.A., of Cotham Tower, Briſtol—through whoſe facſimile of this text we came to know of this *Dyaloge, &c.*—that, "This Thomas was the Father of John Hervey, Firſt Earl of Briſtol, and his wife was Iſabella, daughter of Sir Humphrey May; his Father was Sir William Hervey of Ickworth, born 1585, died 1660. His Brother William was born in 1618, and died at Cambridge in 1642. Several of the Books now in the Library at Ickworth unqueſtionably belonged to Sir William. In a copy of Camden's Britannia, edit. 1610, is the ſignature of William Hervye or Hervy, apparently by the ſame hand as that in this volume, with the year 1634, entered as that in which the purchaſe was made for 40*s.*, and when William the ſon, would have been only ſixteen years of age." It ſeems therefore indubitable that theſe tracts had been in the poſſeſſion of the family, for more than two centuries.

3. The value of the find may be illuſtrated in two ways.

Lord A. Hervey having, with a public ſpirit deſerving of all praiſe, thought it right to offer the collection, in July 1865, to the Truſtees of the Britiſh Muſeum; they gladly paid him £120 for the ſame: ſo it is preſerved in that vaſt Treaſure-Houſe of books, acceſſible to all who can value it. There is alſo no doubt, now that the ſingularity of its contents is better known, but that a like collection would realize two or three times the above ſum, ſhould one ever be brought to the hammer.

Again. If Lord Harvey had been alive between the years 1530 and 1546, and had ſuch a collection been found in his poſſeſſion, any day during that time; he would have been inſtantly

hailed to priſon: to have paſſed nights of wearineſs, faſtened in the ſtocks, his feet higher than his head: and to have undergone wearier days of badgering, cajoling, browbeating, and accuſation before the Biſhop or Commiſſary of his dioceſe. He would have been degraded, as was another prieſt, the Benedictine monk of Bury St. Edmunds, Richard Bayfield; for the ſelfſame offence of poſſeſſing, reading, &c., theſe identical tracts, and others like them. He hardly might have eſcaped ſome ſuch extra-judicial lynch juſtice as Stokeſley, the Biſhop of London, offered to that ſame Bayfield on the day of his degradation and death, the 27th November 1531, when the brutal biſhop,—as if the ſurrender of life itſelf were not a ſufficient expiation for having, reading, and circulating theſe identical and other like tracts,—ſmote Bayfield, who was kneeling on the top altar ſtep, in the high choir of old St. Pauls, with his croſier-ſtaff on the breaſt, and knocked him down the altar ſteps, ſo that he brake his head and ſwooned. Finally, his Lordſhip might, like that martyr, have been led to the ſtake, at or near Newgate, and there meekly offering his life, would have paſſed in a chariot of fire out of this world of trouble up to the bliſs of heaven. Such ſuffering in this life, and glory in that to come, would his Lordſhip's adheſion to the doctrine of theſe tracts have enſured to him; had he lived when they were firſt ſecretly printed and circulated.

4. For the collection compriſes ſome of the rankeſt Lollard and Proteſtant tracts of the time. We are able to identify every one of them, and three of them are apparently unique copies. Noticing them as they ſtand in the book, they are as follows:

(**1**.) Title-page torn off. [Sir FRANCIS BYGOD'S *A Treatise concernynge impropriations of benefices*, printed by T. Godfrey, without date, but about 1534. We have largely quoted from this work in our Reprint of Thomas Lever's *Sermons*.]

(**2**.) Title-page torn off. [SIMON FISH'S translation 'out of the Dutch,' of *The Summe of Scripture*, referred to by John Fox in *Actes and Monumentes*, *f.* 987, *Ed.* 1576.] This work has hitherto been quite lost. It was in the preparation of this Reprint that we identified the text with the title. The work consists of a considerable body of doctrine, and was therefore specially and repeatedly forbidden by the ecclesiastical authorities. No colophon. Possibly printed abroad. Is in a small Roman letter, and one of the earliest of this class of books in that fount of type.

(**3**.) Title-page torn off. [*A Treatise declaryng and shewing that Pyctures and other Ymages which were wont to be worshiped, are in no wyse to be suffered, &c.*] Printed by William Marshall in 16mo, at London.

No date.

(**4**.) *The praier and complaynte of the ploweman vnto Christe: written not longe after the yere of oure Lord* 1300. *To the Christian reader* is dated 'The last daye of February, Anno 1531.'

The following passage in this address is of importance:—"Even as the old phareſes with the biſchops and preſtes preſoned and perſecuted Chriſte and his Apoſtles/ that al the rightuous bloode maye fall on their heedes that hath ben ſhed from the bloode of Steuen the firſt martyr to the

blode of that innocent man of God Thomas hitton whom willyam werham byschop of Canturbury and Iohn fyscher byschop of Rochestur mortheired at maydeston in kente the last yere for the same trouth. . . . ."

(**5.**) *A proper dyaloge, &c.* see *p.* 129. No other copy now known. Mr. F. Fry published a facsimile edition of it in 1863.

(**6.**) *The Testament of master* WYLLIAM TRACIE *esquier| expounded both by* WILLIAM TINDALL *and* IHON FRITH. *Wherin thou shalt perceyue with what charitie ye chaunceler of worcetter* [Worcester] *Burned whan he toke vp the deed carkas and made asshes of hit after hit was buried*, M.D.XXXV.

(**7.**) *An confortable exhortation: of oure mooste holy Christen faith| and her frutes. Written (vnto the Christen bretherne in Scotlande) after the poore* [? pure] *worde of God.* At Parishe M.d.xxxv. [By J. JOHNSONE.] The COL. "¶ At Parishe/ by me Peter Congeth. A.M.D.xxxv. xx Januarij."

(**8.**) *The prophete Ionas, with an introduccion before teachinge to vnderstonde him and the right vse also of all the scripture, &c.* By WILLIAM TYNDALE. The introduction is preserved in Fox's edition of Tyndale's works, of 1573: but even he had not met with Tyndale's *text* of Jonah. Like Nos. (**2**) and (**5**) this is a complete recovery of a perfectly lost book. Mr. F. Fry issued a facsimile edition of it in 1863.

(**9.**) ¶ *The letters which* JOHN ASHWELL, *Priour of Newnham Abbey beside Bedforde, sente secretely to the Bishope of Lyncolne, in the yeare of our lord* M.D.xxvij. *Where in the sayde priour accuseth* GEORGE IOYE *that tyme beinge felawe of Peter college in Cambridge, of fower opinions: with the answer of the sayed George vn to the same opinions.* Imperfect. [COL. in other existing copies is, At Strasburge. 10 Daye of June. (year not stated.)]

5. The ſucceeding Texts may be regarded as Lollard Treatiſes in a Proteſtant ſetting. One of the hardeſt aſſertions that the early Reformers had to face was the accuſation that the Reformation was a 'new-fangled hereſy.' Cochlæus and others vaunted that antiquity was on their ſide; until time and reſearch put their boaſting out of court. It came at length to be underſtood how much light of knowledge and wiſdom had gone out in the dark ages; which however it was not impoſſible to rekindle for the future uſe and benefit of man. In this way our firſt Engliſh Reformers brought forth theſe Lollard treatiſes; and were well ſatiſfied if they could prove an antiquity of a century for any of their Complaints.

6. Tyndale was at Marburg in 1530, printing *The Practyſe of Prelates.* He was doubtleſs the centre of a ſmall knot of Engliſh fellow-labourers, one of whom put forth, on his own account, this *Dyaloge, &c.* It might have been friar Jerome Barlow. There is much ſimilarity in the ſtyle of the *verſe* with that of *Rede me and be nott wrothe*; but this Complaint has not the graſp, virility, and ſtrength of that Invective. If Bayfield's account of Roy to Sir T. More, in November 1531, be correct, Roy was probably not in Germany at this time: for the *Dyaloge* was certainly *written* after the meeting of parliament, 3 Nov. 1529, to the ſitting of which there is alluſion at *p.* 144, and conſequently after the fall of Wolſey had become known at Marburg, as he is not once alluded to in it.

7. The Proteſtant ſetting ſupplied by the Engliſhman at Mar-

burg conſiſts of *all* the verſe, 'Unto the reader' at *p.* 170, and nearly all the ſide notes.

The A.B.C. *to the ſpritualte* muſt be diſtinguiſhed from *The* A.B.C. *agenſte the Clergye* prohibited at Paul's Croſs on Advent Sunday, 3d Dec. 1531. For in the examination of Bayfield in the previous month of November he acknowledged to have imported, among other books from the Continent, the two following diſtinctly quoted works,

A. B. C, *of Thorpe's*, [See Fox's *Actes &c. p.* 401. *Ed.* 1563.

A Dialogue betwixt the Gentleman and the Ploughman.

Thorpe is the famous Lollard William of Thorpe, the date of whoſe *Examination* is 4 Aug. 1407, and of whoſe *Teſtament* is Sept. 1460. *He* could not have told the Clergy that they were 'lyke to haue a fall'; but in the time of the Reformation that would be true.

8. The two Lollard texts may have been ſent out as 'ſmale ſtickes' from England, in anſwer to Roy's Invitation at *p.* 25. The dates aſſigned to them ſhould be taken with caution. There is nothing in the fragment of the firſt to teſt the date; but the latter treatiſe is clearly not much earlier than 1450, A.D., ſee *p.* 178.

The drift of the *Dyaloge* is properly deſcribed in the title. The hiſtory of the perſecution of the Lollards by the clergy in the reigns of Henry IV. and V., in return for the ſupport they gave to the houſe of Lancaſter referred to in it, is hiſtorically true. The Clergy encouraging Henry V. to foreign war, in order to prevent reformation at home, is repreſented by Shakeſpeare in his *Henry* V. While their vaſt poſſeſſions in land alone in England, was computed, in the time of Rapin, to equal in value, at twenty years' purchase, the enormous sum of £30,503,400.

In the glorious ſunlight of truth which we now enjoy we can hardly realize the gloom and deſpairing darkneſs in the midſt of which men underwent hazard of all things that they might have the law of their belief allowed in their native ſpeech. If we knew more of the Lollard literature, we ſhould think more of them, and their magnificent fight, 'faithful unto death.' The prieſts preſumptuouſly claimed to keep the lips of knowledge. They did poſſeſs almoſt all branches of ſcience and ſecular knowledge at that time, ſo that every ſuch 'lettre' as theſe, was a revolt of man's beſt nature from all that would tend to keep it in a perpetual darkneſs, ignorance, and error. In conſidering Lollardiſm, it must never be forgotten that, for the moſt part, it was a ſtruggle at the greateſt diſadvantage, of a true deſire after holineſs fed and ſtrengthened by God's Word, againſt the learning and culture of the time. Our bleſſed Lord himſelf rejoiced that in a like caſe, it pleaſed the Father to hide His truth from the wiſe and prudent, and to reveal it unto babes.

A proper dyalo=

ge/ betwene a Gentillman and a huſbandman/ eche complaynynge to other their miſe= rable calamite/ through the am= bicion of the clergye.

¶ An A. B. C. to the ſpiritualte.

¶ Awake ye goſtely perſones/ awake/ awake
Bothe preſte/ pope/ biſchoppe & Cardinall.
Conſidre wiſely/ what wayes that ye take
Daungerouſly beynge lyke to haue a fall.
Every where/ the miſchefe of you all.
Ferre and nere/ breaketh oute very faſt
Godde wiſſ nedes be revenged at the laſt.

¶ Howe longe haue ye the worlde captyued
In ſore bondage/ of mennes tradiciones?
Kynges and Emperoures/ ye haue deprpued
Lewedly vſurpynge/ their chefe poſſeſſiones.
Muche miſery ye make/ in all regiones.
Nowe youre fraudes/ almoſte at the latter caſt
Of godde ſore to be revenged at the laſt.

¶ Poore people to oppreſſe/ ye haue no ſhame
Dwakynge for feare/ of your doubble tyranny.
Rightfull iuſtice ye haue put out of frame
Sekynge the luſt of youre godde/ the belly.
Therfore I dare you boldely certifye.
Uery litle though ye be therof a gaſt
Yet god will be revenged at the laſt.

O Chriſten reder/ from raſhnes refraine
Of haſtye iudgement/ and lyght ſentence.
though ſum recken it frowardnes of brayne
Thus to detecte ye clergyes inconuenience.
Vnto chriſtes wordes geue/ thou aduertence
Which ſaieth nothinge to be done ſo ſecretly
But it ſhall be knowen manifeſtly.

Where as men diſcerne no grefe of darcknes
Full litle is deſyred the confortable lyght
The daye is reſtrayned to ſhewe his clerenes
Tyll the clowdes be expelled of the night
As longe as we perceyue not wronge from right
Nether holynes from falſe hypocriſye
The truthe can not be knowen manifeſtly.

¶Curſed they are/ as Eſaye doth expreſſe
Which preſume the euyll for good to commende
Sayenge that ſwete is ſoure/ and light darcknes
As nowe in the clergye/ we may perpende.
Whos diſguyſed madnes in the later ende
As ſeynt Paule to Timothe did propheſye
Shall be knowen to all men manifeſtly.

¶Example of twayne he dothe there recyte
Whos names were called Iannes and Iambres
Which by enchauntment/ through deuels might
Strongely reſiſted the prophete Moyſes
Doynge lyke merueyles and wonderfulnes
So that none could the very trouth eſpye
Tyll their Iugglynge was knowen manifeſtly

Chriſte/ like wiſe/ with his predicacion
The phariſeyes ſhewynge outwarde holynes
Was a counted of ſmall reputacion
Vyce cloked vnder ſhyne of vertuouſnes.
Vntill at the laſt their furiouſnes
Accuſyng the woman taken in aduoutery
They ſawe their fautes detecte manifeſtly.

Their vyces opened/ they could not abyde
Shame drevynge them to confuſyon
Which afore ſeaſon through pope holy pryde
They bolſtred out vnder abuſyon
It is the practyſe of their colluſyon.
Zele of rightuouſnes to fayne outwardly
Tyll their fautes be detecte manifeſtly/

Which in oure clergye is evidently ſene
Fayned godlynes falſly pretendynge
Wherby moſte parte of people do wene
That they ſeke goddes honour in all thinge
How be it/ men ſhuld ſe that their ſekynge
Is to confounde chriſtes goſpell vtterly
Were their fautes detecte manifeſtly.

What greater deſpyte can they ymagine/
Agaynſt god his hye honour to deface
Than to vſurpe on them his power diuine
Abhominably ſittinge in holy place?
Which hath continued longe tyme and ſpace
And ſhall with outragious blaſphemy
Till their fautes be detecte manifeſtly.

Scripture vnto them was firſt proferyd
Mekely without any prouocacion.
Which to receyue when it was offeryd
They refuſed with indignacion.
Wherfore touchinge their reformacion.
Litle truſt is to be had certaynly
Tyll their fautes be detecte manifeſtly.

¶Thus to conclude/ o chriſten reder
Vnto pacience/ I the exhorte.
Aduerteſynge/ howe and in what maner
Chriſte rebuked this phariſaycall ſorte.
Whom as Mathew in the. xxiij. doth reporte.
With fearefull ſentence he curſed erneſtly
Their wicked fautes detectynge manifeſtly.

¶ Nihil est opertum quod non reueletur.
Mtaÿ. x.

¶ Here foloweth the Dialoge/ the Gentillman beginninge first his complaynte.

¶ Gentillman.

WIth foroufull harte/ maye I complayne
Concerninge the chaunce/ of my mifery
Although parauenture it is but vayne
Trueth oporeſſyd/ with open tyranny.
My enheritaunce and patrimony.
Agaynſt right/ from me they kepe awaye
Which ſaye/ for my frendes ſoules they praye.

¶ Myne aunceteres of worthy progeny
With rentes and lyuelood largely endued
Mayntayned their eſtates honorably
Aydynge the poore/ indigence to exclude.
Tyll at the laſt/ the clergy to them ſued.
Pretendinge godlynes/ vnder a fals waye
Sayenge they wold for their ſoules praye.

¶ Stoutely they alleged before their ſyght
Howe after this lyfe is a purgatory.
Wherin their ſoules both daye and night
Shuld be tormented with out memory
Excepte of their ſubſtaunce tranſitory.
Vnto their ſeactes/ they wold ſome what paye
Sayenge that they wold for their ſoules praye.

They bare them in hande that they had myght
Synners to bynde and looſe at their owne pleſure
Takynge vpon them to leade thyem a right
Vnto ioye/ that euer ſhuld endure.
Of popes pardones they booſted the treaſure.
Chalengynge of heuene and hell the kaye
Sayenge/ that they wold for their ſoules praye.

To truſt wife or childern/ they did diſſwade
Eyther any frendes or perſones temporall.
Affermynge/ that oure loue ſhuld a way vade

Without any memory of them at all
Onely to hope in their ſeactes ſpirituall.
They entyced/ with perſuaſiones gaye
Sayenge that they wold for their ſoules praye.

Thus with wylines and argumentes vayne
Myne aunceters brought in to perplexite
Partely thorough feare of eternall payne
And partely for deſyre of felicite.
They conſented makynge no difficulte
To graunte their requeſtes without delaye
Sayenge that they wold for their ſoules praye

Their chefe lordſhippes and londes principall
With commodytes of their poſſeſſyon
Vnto the clergye they gaue forthe with all
Dyſheretinge their right ſucceſſyon.
Which to receiue without excepcion
The couetous clergy made no denay
Sayenge that they wold for their ſoules pray

By the meanes wherof/ I and ſuche other
Suffrynge the extremyte of indigence
Are occaſioned to theft or mourder
Fallynge in to moche inconuenience.
Becauſe the clergye agaynſt conſcience
Deuoureth oure poſſeſſiones nighte and daye
Sayeng yat for oure frendes ſoules they praye.

I haue wife and childern vpon my hande
Wantinge ſubſtaunce/ their lifes to ſuſtayne
Wherfore to the clergy that haue my lande
Sometyme I come and pituouſly complayne
Whos ſtatelines/ to helpe me hauyng diſdayne
With oute any comforte to me they ſaye
That for my frendes ſoules they dayly praye.

Shuld I and my houſhold for houngre dye
They wold not an halfe peny with vs parte
So that they lyue in welthe aboundantly

Full litle they regarde oure woofull ſmerte.
To waſte oure goodes they nothinge aduerte
In vicious luſtes and pompous araye
Sayenge yat for our frendes ſoules they praye.

They take vpon them apoſtles auctorite
But they folowe nothinge their profeſſion
Often tymes they preache of chriſtes pouerte
Howe be it towarde it they haue no affeccion.
Yf ſo be they pleate ones in poſſeſſion
Harde it is to get ought fro them awaye
Sayenge/ that for our frendes ſoules they praye.

Thus muſt we beare their oppreſſion
Whiles to complayne there is no remedye
The worlde they haue brought in ſubiection
Vnder their ambicious tyranny.
No reſpecte they haue to the myſery
Of vs poore gentillmen that be laye
Sayenge that for our frendes ſoules they praye.

Alas/ is it not a myſerable caſe?
To ſe ydle perſones voyde of pyte
Occupyenge the landes before oure face
Which ſhuld pertayne vnto us of duete.
They haue richeſſe/ and we calamyte
Their honour encreaced/ oures muſt dekaye
Sayenge that for our frendes ſoules they praye.

¶ The husbandman.

Syr/ god geue you good morowe
I perceiue the cauſe of youre ſorowe
And moſt lamentable calamyte.
Is for the oppreſſion intollerable
Of thes monſtres ſo vncharitable
Whom men call the ſpiritualte.
Trouthe it is/ ye poore gentillmen are
By their craftynes made nedy and bare
Your landes with holdinge by violence

How be it we huſbandmen euery where
Are nowe in worſſe condicion ferre
As it may be marked by experience.

¶ Gentillman.

In worſe caas? nay/ that can not be ſo
For loke ouer the hoole worlde to and fro
Namely here in oure owne region.
And thou ſhalt fynde that in their handes
Remayneth the chefe lordeſhippes and landes
Of poore gentillmens poſſeſſion.
They haue oure aunceters lyuelood and rentes
Their principall fearmes and teneamentes
With temporall fredomes and libertees.
They haue gotten vnto their kingdomes
Many noble baronries and erldomes
With eſquyres landes and knightes fees.

¶ Husbondeman.

Notwithſtondinge yet they ſaye precyſely
That your Aunceters gaue to theym freely
Soche worldly dominion and lyuelood.

¶ Gentillman.

Freely quod a? nay/ that is but fayned
For they ware certeynly therto conſtreyned
By their couetous diſceite and falſhod

¶ Husbondman.

Howe dyd they youre aunceteres compell?

¶ Gentillman.

Mary in threatnynge the paynes of hell
And ſharpe puniſhment of purgatorye.
Wher to brenne/ they made them beleue
Excepte they wolde vnto them geue
Parte of their ſubſtaunce and patrimony.

¶ Husbondeman.

But howe wold they delyuer them fro thence?

¶ Gentillman.

As they ſaide by their prayers aſſiſtence
Which with booſtynge wordes they dyd a lowe

¶ Husbondman.

Prayer? god geue her aſhamefull reprefe
For it is the mooſt briberynge thefe.
That euer was/ I make god a vowe.
For by her the clergy without dowte
Robbeth the hole countre rounde aboute
Bothe comones and eſtates none excepte.
I wote they haue prayed ſo longe all redy
That they haue brought the lande to beggery
And all thryftynes clene awaye ſwepte.
What ſoeuer we get with ſweate and labour
That prolle they awaye with their prayour
Sayenge they praye for oure ſoules allwaye
But is their prayer not more avaylynge
To the deade ſoules/ than to the lyuynge
So is it not worthe a rotten aye.

¶ Gentillman.

To the ſoules departed it is not profitable
For whye/ thos that are in caſe dampnable
No aſſiſtence of prayour can attayne.
And as for purgatory ther is none
Allthough there be clerkes many one
Which to ſeke it take moche payne.

¶ Husbondman.

Than I wold their prayenge were at an ende
For yf they pray longe thus ſo god me mende
They ſhall make ye lande worſſe than nought.
But nowe I will rehearce ſeriouſly

Howe we huſbande men full pituouſly
Vnto miſerable wrechednes are brought.
Fyrſt whan englonde was in his floures
Ordred by the temporall gouernoures
Knowenge no ſpirituall iuriſdiccion.
Than was ther in eche ſtate and degre
Haboundance and plentuous proſperite
Peaceable welthe without affliccion.
Noblenes of blood/ was had in price
Vertuouſnes avaunced/ hated was vyce
Princes obeyd/ with due reuerence.
Artificers and men of occupacion
Quietly wanne their ſuſtentacion
Without any grefe of nedy indigence.
We huſband men lyke wiſe proſperouſly
Occupyenge the feates of huſbandry
Hyerd fearmes of pryce competent.
Wherby oure lyuinge honeſtly we wanne
And had ynough to paye euery manne
Helpinge other that were indigent.
Tyll at the laſt the rauenous clergye
Through their craftynes and hypocriſye
Gate to theym worldly dominacion.
Than were we ouercharged very ſore
Oure fearmes ſet vp dayly more and more
With ſhamefull pryce in ſoche a faſſhyon.
That we paye more nowe by halfe the ſume
Than a foretymes we dyd of cuſtome
Holdinge ought of their poſſeſſion.
Beſyde this/ other contentes of brybery
As payenge of tythes/ open and preuy
And for herynge of confeſſion.
Alſo preſtes dueties and clerkes wages
Byenge of perdones and freres quarterages
With chirches and aultares reparacion.
All oure charges can not be nombred
Wherwith we are greatly acombred
Ouer whelmyd with deſolacion.

We tourmoyle oure ſelfes nyght and daye
And are fayne to dryncke whygge and whaye
For to maynteyne the clargyes facciones

¶ Gentillman.

This were a great ſhame to be knowen
Seynge halfe the realme is their owne
That they charge you with ſoche exaccions.
Me thyncketh ſo to do is no ſmall cryme
For they kepte as good houſes a foretyme
Whiles theyr fearme hyers was ferre leſſe.

¶ Husbandman.

Ye/ more plentuous houſes a great deale
How be yt in hyndrynge the comoneweale
They vſe alſo this practyſe doutles.
Where as poore huſband men afore ſeaſon
Accordinge vnto equite and reaſon
Houſe or lande to fearme dyd deſyre.
Without any difficulte they might it get
And yet no hygher price was ther vp ſet
Than good conſcience did require.
But nowe their ambicious ſuttlete
Maketh one fearme of two or thre
Ye ſome tyme they bringe. vi. to one.
Which to gentillmen they let in farmage
Or elles to ryche marchauntes for avauntage
To the vndoynge of huſbandeman ech one.
Wherby the comones ſufferinge damage
The hole lande is brought in to rerage
As by experience ye may well ſee.
Thus is the wealth of village and towne
With the fame of honorable renowne
Fallen in to myſerable pouerte.
Plentuous houſholdes hereby ar dekayde
Relefe of poore people is awaye ſtrayde
Allmes exyled with hoſpitalyte.

By ſoche meanes/ all thinge waxeth dere
Complaynte of ſubiectes cryenge ferre and nere
Oppreſſed with greuous calamyte.

¶ Gentillman.

Truely thou ſheweſt the very abuſe
Neuertheleſſe concernynge oure excuſe
Why we gentillmen fearmes occupye.
The principall occaſion is onely this
That oure patrimony geuen awaye is
Vnto thes wolffes of the clergye.
By whos oppreſſion we are ſo beggeryd
That neceſſite hath vs compellyd
With fearmes ſoche ſhyft to make.
For as ye huſbandmen can well vnderſtande
Touchinge expences and charges of the lande
They diſdayne any parte with vs to take.

¶ Husbandman.

Ye by ſeynte Marye/ I you warrante
In ſoche caſes/ their ayde is very ſcant
Makinge curteſye to do any goode.
Let the realme go what way it wull
They hauynge eaſe/ and their belyes full
Regarde litle the comone weale by the rode
Yf princes demaunde their ſuccour or ayde
This anſwere of them is comonely ſaide
We are pore bedemen of youre grace.
We praye for your diſceaced auncetryes
For whom we ſynge maſſes and dirigees
To ſuccour their ſoules in nedefull caſe.

¶ Gentillman.

Oh/ they afoorde prayers good cheape
Sayenge rather many maſſes by heape
Than to geue a poore man his dyner.
Wherfore as thou ſaydeſt/ ſo god helpe me

I ſe of their prayenge no comodyte
Nether avauntage in any maner.
For whye with in thes. iiij. hundred yere
Thorough oute chriſtendome was not a freer
Of thes/ whom we mendicantes call.
And ſyth that tyme dyuers facciones
Of collegianes/ monkes and chanones
Haue ſpred this region ouer all.
Alſo of preſtes/ were not the tenthe parte
Which as they ſaye/ haue none other arte
But for vs worldly people to praye.
And yet the worlde is nowe farre worſſe
As euery man felyth in his poorſſe
Than it was at that tyme I dare ſaye.
Wherfore the trueth openly to betryde
I wolde they ſhuld laye their prayenge a ſyde
And geue theym ſelfes to labour bodely.

¶ Husbandman.

It were harde to bringe theym therto
Vtterly refuſynge any labour to do
Becauſe they are people goſtely.

¶ Gentillman.

Were not the apoſtles goſtely alſo?

¶ Husbandman.

Yes ſyr/ but it is ſo longe ago
That their lyuynge is oute of memorye.

¶ Gentillman.

We fynde it well in the newe teſtament.

¶ Husbandman.

The clargye ſaye/ it is not conuenyent
For layemen therwith to be buſye.

¶ Gentillman.

Woteſt thou wherfore they do that?

¶ Husbondman.

In fayth ſyr I coniecture ſome what
And I ſuppoſe I do not moche erre.
Might men the ſcripture in Engliſhe rede
We ſecular people ſhuld than ſe in dede
What Chriſt and the apoſtles lyues were.
Which I dout nothinge are contrarye
Vnto the lyuynge of oure clargye
Geuyn to pompous ydlenes euery where.
Whos abhominacion ones knowen
Their pryde ſhuld be ſone ouer throwen
And fewe wold their ſtatelynes for beare.

¶ Gentyllman.

Thou hytteſt the nayle vpon the heed
For that is the thinge that they dreed
Leaſt ſcripture ſhuld come vnto light.
God commaundyd man in the begynnynge
With ſweat of vyſage to wynne his lyuynge
As Moſes in his fyrſt boke dothe wryte.
And as Marcke ſayeth in the. vi. chapter
Chriſte here vpon erthe was a carpenter
Not dyſdayninge an occupacion.
Alſo the diſciples vniuerſally
With their handes laboured buſyly
Exchewynge ydle conuerſacion.

¶ Husbandman.

Oure clargye lyue nothynge after their rate

¶ Gentillman.

No/ they ſeke ydelly to auaunce their eſtate
And to be had in reputacyon.

¶ Husbondman.

Are they worldly or goſtely to ſaye the trothe?

¶ Gentyllman.

So god helpe me I trowe none of bothe
As it apperyth by their faſſhion.
For in matters of worldly buſynes
The clergye haue moche more entreſſe
Than temporall men I enſure the.
The landes of lordes and dukes to poſſeſſe
Thei abaſſhe not a whit the ſeculernes
Chalengynge tytles of worldly honour
But is the realme in any neceſſyte
Where as they ſhuld condeſcend of duete
To ſtande by their prince with ſuccour
Than to be of the world they denye
Sayenge that their helpe is ſpiritually
From the worlde makinge a ſeparacion.

¶ Husbandman.

Whiles they vſe ſoche craftynes to contryue
The temporalte ought theym to depryue
Of their worldly dominacyon.
And euen as they ſaye that they are goſtely
So without any aſſiſtence worldly
To lyue goſtely they ſhuld haue no let.

¶ Gentillman.

That were an expedyent medicyne
Accordinge vnto ſaynt Paules doctryne
Qui non laborat/ non manducet.
Nowithſtonding their power is ſo ſtronge
That whether they do ryght or wronge
They haue their owne will without fayle.
Their enormytees ſo ferre out breaketh
That all the worlde agaynſt theym ſpeaketh
But alas man what dothe it avayle?

¶ Husbondman.

The remedy that I can ymagyne
Were beſt that we together determyne
To get vs to london incontynent.
Where as it is here for a ſurete tolde
The kinge with his nobles dothe holde
A generall counſell or parlament.

¶ Gentillman.

What woldeſt thou that we ſhuld do there?

¶ Husbondman.

The conſtraynte of oure myſerye to declare
Vnder a meke forme of lamentacion.

¶ Gentillman.

So ſhuld we be ſure of ſoche anſweres
As were made vnto the poore beggers
For their pituous ſupplicacyon.
Againſt whom ye clergyes reſons nought worthe
The ſoules of purgatory they brought forthe
The beggers complaynte to diſcomfyte.
Wherfore againſt oure peticion I the tell
They wold bringe out all the deuells in hell
For to do vs ſome ſhamefull deſpyte.

¶ Husbondman.

And was ther none other waye at all
But the ſoules of purgatory to call
In ayde and aſſiſtence of the clergye.

¶ Gentillman.

It was the ſuereſt waye by ſeynt Ihone
For had they to playne ſcripture gone
I wouſſe they hadde be taken tardye.
The beggers complaynte was ſo grounded
That the clargye hadde be confounded
Had they not to purgatory haſted.

¶ Vnsbondman.

Where ſayd they purgatorye ſhuld be?

¶ Gentillman.

By ſcripture they ſhewed no certente
Albeit with ſtowte wordes they it faced.
Euen like vnto the man/ which went
A certeyne ſtraunge ylonde to inuent
But whan he ſawe/ he could it not fynde.
Leaſt his wit and travaile ſhuld ſeme in vayne
Reporte of other men he beganne to fayne
The ſymplicite of rude people to blynde.
But touchinge oure communicacion
Ther is a nother conſideracion
Which ſomewhat more troubleth my mynde.
Thou knoweſt that in the parlament
The chefe of ye clergye are reſident
In a maruelous great multitude.
Whos fearce diſpleaſure is ſo terrible
That I iudge it were not poſſible
Any cauſe againſt them to conclude.
As for this ones we ſhall not be herde
And great men I tell the[y] are a ferde
With them to haue any doynge.
Whoſoeuer will agaynſt them contende
Shall be ſure of a miſchefe in the ende
Is he gentellman lorde or kynge.
And that vnto kynge Iohn I me reporte
With other princes and lordes a great ſorte
Whom the cronycles expreſſe by name.
Whiles they were a lyue they did them trouble
And after their deathe with cruelnes double
They ceaſed not their honour to diffame.
Dyd not they ſo longe ſtriue and wraſtle
Againſt the good knight ſyr Ihon oldecaſtle
Other wiſe called lorde of Cobham.
That from hyghe hereſye vnto treaſone

They brought him to fynall deſtruction
With other many a noble man.
Moreouer at ſeynt Edmundes bury ſome ſaye
That the famous prince duke Humfray
By them of his lyfe was abreuiate.
Sythe that tyme I could recken mo
Whom they cauſed to be diſpatched ſo
Parauenture ſome of no lowe eſtate.

¶ The husbandman.

Their tyranny is great without fayle
Neuertheleſſe yf we wold them aſſayle
With argumentes of the holy goſpell.
They ſhuld not be ones able to reſiſte
For the wordes of our ſauiour chriſte
Shuld ſtoppe them were they neuer ſo fell.
Who in the. xxiij. chapter of ſeynt Luke
To their great confuſyon and rebuke
Forbydeth ſecular ambicion.
Wherin he himſelfe example gaue
Contempnynge worldly honour to haue
Of this world claymynge no kingdome.
Alſo when his diſciples forthe he ſent
He commaunded them to be content
With foode and apparayle neceſſary.
Wherto ſaint Paules doctrine accordinge
Saieth: hauynge meate drinke and clothinge
We ſhuld no thinge couet ſuperfluouſly.

¶ Gentillman.

Yf the holy goſpell allege we ſhuld
As ſtronge heretikes take vs they would
Vnto their churche diſobedient.
For why they haue commaunded ſtraytely
That none vnder great payne be ſo hardye
To haue in engliſhe the teſtament.
Which as thou knoweſt at London

The biſſhop makinge ther a ſermon
With ſhamefull blaſphemy was brent.

¶ Husbondeman.

Alas that cruelte goeth to my hert
Wherfor I feare me we ſhall all ſmert
At lengthe with bitter puniſſhment.

¶ Gentillman.

Vndouted it is greatly to be fearyd
Leaſt the hole region ſhalbe plagyd
For their outragious blaſphemy.
In kynge Henryes dayes of that name ye fyft
The clergye their pride aboue to lyft
Perſecuted chriſten brothers haynouſly.
The goſpell of Chriſt a ſyde to caſt
Which at that tyme proſpered faſt.
With all their puyſaunce they dyd conſpyre.
Euery where they threwe theym in preſones
In ſharpe gayles/ and horrible doungeones
Cauſynge many to be brent in fyre.
Their furious malice neuer ſtentyd
Tyll they had the light oute quenchyd
Of the goſpell and holy ſcripture.
Wherof all bokes that they could get
They cauſed on a fayre fyre to be ſet
To expell goddes worde doynge their cure.
But conſyder what ther of did chaunce
Moſte terrible plages of fearfull vengeaunce
And endles ſorowe to oure nacion.
For within ſhorte ſeaſon after they loſt
Which many a mans lyfe did coſt
In fraunce their dominacoin.
Amonge them ſelfes moſte hatefull mourdre
Many ſtronge batayles/ one after a nother
With great effuſyon of engliſſhe bloode.
Frende againſt frende/ brother againſt brother.

Euery man at variaunce with other
The realme longe ſeaſon in myſchefe ſtoode

¶ Husbondman.

This is nowe a dayes clene oute of mynde

¶ Gentillman.

I praye god/ hereafter we do not fynde
The ſame vengeaunce for like offence
For as it is in the byble playnely red
God left neuer lande yet vnpuniſhed
Which agaynſt his worde made reſiſtence.

¶ Husbondman.

Well ſyr/ yf ſcripture ye forthe bringe
I beſeche you/ what is their anſweringe
Are they ſo bolde goddes worde to denye?

¶ Gentillman.

Naye but after their ymaginacion
They make there of an interpretacion
Vnto the texte clene contrary
They allege the popes auctorite
Cuſtomes of auncyent antiquite
With diuers counſeiles approbacion.
Alſo the holynes of religious fathers
With the bloode ſheadinge of marters
For their chirches preſervacion.
Beſyde that contynuance of yeres
Myracles of biſhoppes/ monkes and freres
Whom for ſpeciall patrones they holde.
And fynally to make a concluſion
In fortefyenge their abuſion
Other practyſes they vſe manyfolde.
They reſorte to lordes and greate eſtates
With whom they are dayly checke mates
Ye to ſaye the trouthe their ſoueraynes.

Where amonge other communicacion
They admoniſhe them with proteſtacion
To beware of thes heretikes Lutheranes.
Whom they ſaye is a ſecte newe fangled
With execrable hereſyes entangled
Sekinge the chirches perdicion.
Which oure fore fathers as wiſe as we
Were contente with humble ſimplicite
To honour/ obeynge their tuycion.
Alſo none preſumed till nowe a late
Againſt the clergye to beare any hate
Or grudged at their poſſeſſion.

¶ Husbondman.

By ſeynt mary ſyr/ that is a ſtarcke lye
I can ſhewe you a worcke by and by
Againſt that poynte makinge obiection.
Which of warantyſe I dare be bolde
That it is aboue an hundred yere old
As the engliſhe ſelfe dothe teſtifye.
Wherin the auctour with argumentes
Speaketh againſt the lordſhippes and rentes
Of the clergye poſſeſſed wrongfully.

¶ Gentillman.

Is it ſo olde as thou doeſt here expreſſe
Reprouynge their pompous lordlynes
So is it than no newe found hereſy.

¶ Husbondman.

No/ but alas/ halfe the boke we want
Hauynge no more left than a remenant
From the begynnynge of the. vi. chapter verely.

¶ Gentillman.

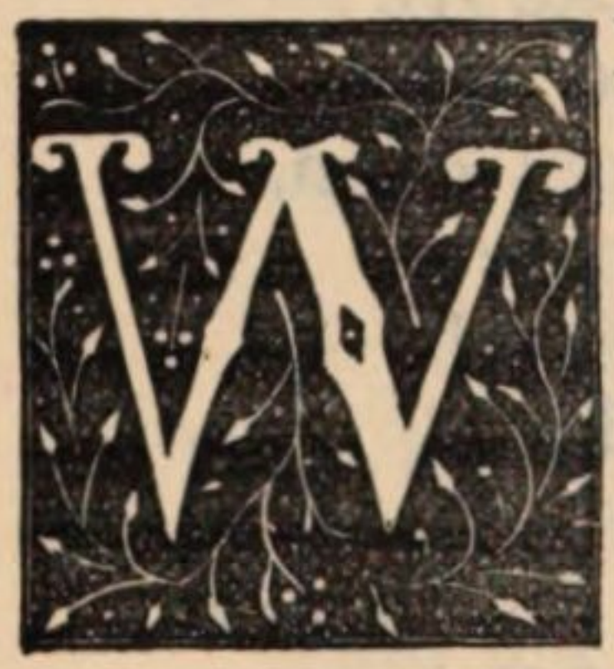
As for that it maketh no matter
Begynne hardely at the ſixte chapter

Redynge forthe to the ende ſeriouſly.
For though old writinges a pere to be rude
Yet notwithſtandinge they do include
The pithe of a matter moſt fructuouſly.

¶ Hysbondman.

To rede it I ſhall be diligent
Though the ſtyle be nothinge eloquent
With ornate ſpeache ſet out curiouſly.

¶ Here foloweth an olde treatyse made aboute the tyme of kynge Rychарde the seconde.



Here as the clergy perceyueth that lordlynes and worldly dominion can not be borne out bi ſcripture/ then flie they to argumentes of mennes perſuaſyon ſayenge after thys maner Seynt Huge and ſeynt Swithune were thus lordes/ and in this they enſued Chriſtes lyuyng and his doctrine/ therfore we may be laufully thus lordes. But I wote well that Gabriel ſhall blowe his horne or they haue proued the minor. That is/ that thes ſayntes or patrones in this ſued the doctrine or the lyfe of Ieſu Chriſte. And of this thou mayſt ſe that ſoch argumentes that ar not clothed with Chriſtes lyuynge or his teachinge/ be right nought worthe all though the clerkes blynde with them moch folke in ye world. But here haue I no leyſer to tell though I coulde/ what chefeſaunce and coſtes the churche maketh and what werres they hold to contynue this ſymony and hereſy ſo vnaviſely brought in to ye chirche. And yet they ſeke all the wayes therto that they can. Ye in ſo moch that they go openly armyd in to the felde to kyll chriſten men/ for to get and holde ſoche lord-

ſhippe. And notwithſtondynge ſeynt Peter was ſo pore that he had nether golde nor ſyluer Act. iij. as he ſaieth in the Actes of the apoſtles. And his other worldly good he left/ whan he beganne to ſue Chriſte. And as towchynge the tytle of worldly lawe that he had to ſoch worldly goodes/ he made neuer cleyme ne neuer reſceyued after any worldly lordſhippe. And yet they call all their hole kingdom ſeynt Peters grounde or lordſhippe. And therefor ſeynt Bernarde writeth to Eugenie ye pope Libro. ij ſayenge. Yf thou wilt be a lorde/ ſeke by a nother waye to attayne it/ but not by thys apoſtles ryght For he may not geue the that he had not/ that he had he gaue/ the whiche was buſynes vpon chirches. Whether he gaue lordſhippe or no/ here what he ſaieth. Be ye not lordes in the clergy/ but be ye made i. Petri. forme and example off Chriſtes flocke. And leaſt ye trowe thys be not ſayde of trothe take kepe what Chriſte ſaieth in ye goſpell. The kinges of hethen haue lordſhippe vpon theym/ forſothe ye not ſo. Se howe playnly lordſhippe is forboden to all apoſtles/ for yf thou be a lorde howe dareſt thou take vpon the apoſtleſhyp/ or yf thou be a byſſhoppe/ howe dareſt thou take vpon the lordſhip? Pleynly thou art forboden bothe. And yf thou wylt haue bothe to gether thou ſhalt leſe bothe/ and be of the nomber/ of whych god pleineth by the prophete Oſee ſayenge. They reygnyd but not by me ſayeth god. And yf we holde that/ that is forboden/ here we that is boden of Chryſte. He that is greateſt of you ſe yat he be made as younger in ſymplenes/ and he that is a fore goere loke he be as a ſeruant. Thys is ye forme of apoſtles lyfe/ lordſhyppes forboden and ſeruys is boden thys ſayeth ſaynt Bernerde there. And therfor no man may put a nother grounde beſydes yat that is put whych is Chriſte Ieſu.

But yet I wote well that clarkes and relygyous folcke that loue vnkyndly theſe lordlynes wyll gloſe here and

ſaye/ yat they occupye not ſoche lordſhyppes in proper as ſecular lordes doo/ but in comone/ lyke as the apoſtles and perfyte people dyde in the beginnynge of Chriſtes chirche as wryteth Saynct Luke in the fourthe chaptre of the Actes of the apoſtles/ the whyche had all thynges in comone/ lyke as ſoche clarkes and religyous ſaye they haue nowe. In tokeninge wherof no man ſayde of any thinge at that tyme/ thys ys myne/ ſo oure clarkes and namely relygyous people whan they wyll ſpeake in termes of their religyon. A pryuate perſon wyll not ſaye this or thys is myne/ but in parſone of all his bretheren he wyll ſaye/ this is oures. And ouer thys they ſaye more ſuttelly that they occupye not this by tytle of ſecular lordſhyppe/ but by tytle of perpetuall allmes. But what euer thys people ſaye here/ we mote take hede to the rule of prefe that fayleth not. The whiche rule Chriſte teacheth vs in the goſpell in dyuers places/ where he ſayeth/ beleue ye the workes. For why by their workes ye ſhall know theim. And thys rule is wonder nedefull to a man that hath a do with any man of the Pharyſeys condycyones. For as Chriſte ſayeth Math. xxiij. They ſaye but they do not. And ſo as Chriſtes workes bere witneſſe of hym as he hym ſelfe ſayeth/ and ſheweth what he was and howe he lyued/ ſo the dedes and maner of lyuinge/ or the thynge in it ſelfe bearyth wytneſſe wythout fayle howe it ſtondyth amonge theym in thys poynte. And yf we take hede thus by thys rule we ſhall ſe at oure eye howe the clargye ſayeth other wyſe than it is in dede. For in ſome place in pryuate parſone/ and in ſome place in comone or parſone aggregate/ whiche is all one as ſaynct Auſtyne ſayeth vppon the pſalter/ ye clargy occupyeth the ſecular lordſhyppe ſecularly/ and ye ſo in propere. For in the ſame maner wyſe as ye Barone/ or the knyghte occupyeth and gouuernyth hys baronrye or hys knyghtes fe/ ſo after the amorteſyenge occupyeth ye clarcke/ ye Monke/ or Chanon/ the

College or Conuente/ the ſame lordſhippe and gouerneth it by ye ſame lawes in iudgement and puniſhinge as perſonnynge and hangynge with ſoche other worldly turmentyng the which ſome tyme belongyd to the ſecular arme of the chirche. Ye oft tymes we may ſe howe they buſye theym ſelfes to be kinges in their owne/ and reioyce them full moche in that ciuilyte or ſecularite yf they may get it. And this is an euidence that they wold gladly be kynges of all the realme or the world. For where their londes and ſecular mennes fraunchyſe ar to gether they ſtriue who ſhall haue the galowes/ or other maner tourmentes for felaunes. They kepe alſo vnder bondage their tenauntes and their yſſue with their londes. And this is the moſte ciuilite or ſecular lordſhyppinge that any kynge or lorde hath on his tenauntes And therfore we maye ſe howe they cleyme in their goodes a maner of proper poſſeſſyon contrarye to the comonnynge of the comone goodes in tyme of the perfyte men in the begynnynge of Chriſtes chirche. And ſo what ſo euer the clergy ſayeth the dede ſheweth well that they haue not their goodes in comone lyke as Chriſte with his apoſtles and perfyte men had in the begynnynge of chriſtes chirche. For in holdynge or hauynge of their goodes/ is properte of poſſeſſyon and ſecular lordſhippinge. The which ſtondith not with ye plente of chriſtes perfeccyon in preſtes as it ſueth of this proceſſe and of that/ that is declared before. And as for that o ther gloſe that clerkes haue here/ where they ſaye that they holde thes lordſhyppes by tytle of perpetuall almes. Almes But here ye ſhall vnderſtande that mercy or almes is a will of releuinge of ſome wretche oute of his myſeſe as Lyncolnienſis ſayeth in the begynnynge of his dictis. So that yf a man ſhuld effec- Dicto. ij tually do almeſſe he muſt loke to whom he ſhulde do almeſſe to/ were in myſeaſe and had nede to be releuyd. In tokeninge wherof/ chriſt onely aſſigneth almeſſe to thos/ in whom he marketh myſeaſe. And ſo here of

this it will ſue/ that yf a man will releue one wretche and make a nother or mo/ he dothe none almeſſe/ but rather maketh myſeaſe. And moche more he dothe none almeſſe yf be make riche thos perſones that haue no nede. For as moche as they be ſufficient to theym ſelfes/ this hath no coloure of almeſſe. For this may be better called a woodnes or a waſtynge of goddes goodes. And ouer this yf a man take thos goodes/ the which god in the beſt wyſe enen and with oute erroures hath aſſygned to the ſtate of ſecular lordes/ and geue thos goodes to another people that hath no nede of theym/ ye to yat which people ſoche goodes are forfendid. This ſhuld be called no almeſſe/ but peruertinge of goddes ordinaunce/ and the deſtruction of the ſtate of ſecular lordes ye which god hath approued in his chirche. For as ſaynt Paule ſayeth. ij. Cori. viij. Almeſſe dede ſhuld be ruled ſo ye it were releuinge to thos yat receiue it. And moch rather it ſhuld not be vndoynge of thos that do it. And therfore Chriſt teachith in the goſpell to do almes of tho thinges that be nedeles or ſuperfluite. Quod superest date elemosinam. Luce. xiiij. And in this dede a man ſhuld haue regarde to the nede of him that he dothe almes to and to the charge of his owne houſe. What almes was it then I praye you/ to vndo the ſtate of the Emperoure/ and to make the clarkes riche with his lordſhippes/ namely ſyth Chriſt confirmyd to ye Emperour his ſtate/ with tho thinges that longe therto/ notwithſtonding at that tyme the emperoure was hethen. And he hath forfendyd expreſly hys clergy in worde and in example ſoche lordſhyppe. And as thys was no allmes/ ſo we mote ſaye of other kynges/ dukes and erles/ barones and knyghtes that are vndone hereby/ and the clerkes made ryche and worldly lordes with theyr goodes. And though it had be ſo yat the clergy myght haue occupyed thus worldly lordſhyppe/ and alſo though it hadde be no deſtruccion nor appeyrynge of any other ſtate/ yet it hadde be no allmes

for to geue to theym ſoche goodes/ wherfor it may be ryghtfully ſayde. No man may put a nother grounde beſydes that is put/ which is Chriſte Ieſu.

Here we may ſe by the grounde of ye goſpel and by the ordynaunce of chriſte/ that the clergye was ſufficiently purueyd for lyuelood. For god is ſo perfyte in all his werckynge/ yat he may ordeyne no ſtate in hys chirche but yf he ordeyne ſufficient lyuelood to the ſame ſtate. And this is open in goddes lawe who ſo takyth hede/ and that vnder euery lawe of god/ as vnder ye lawe of innocencye and of kynde/ vnder ye lawe geuen by Moyſes and alſo vnder ye lawe geuen by chriſte. In ye tyme of the ſtate of innocencye we knowe well by beleue yat god hadde ſo ordeyned for man kynde that it ſhuld haue hadde lyuelood ynough withoute any tedious laboure And of ye lawe of kynde/ chriſt ſpeakyth in ye goſpell ſayenge thus Matt. vij
All thynges yat ye wyll yat other men do to you/ do ye to theym. And yf thys lawe hadde be kepte ther ſhuld no man haue bene myſcheuouſly nedy. And in the tyme of ye lawe geuen by Moyſes/ god made a full and a ſufficient ordynuance for all hys people howe and wher by they ſhuld lyue. For he dealyd ye londe amonge the laye people and he aſſygned ye fyrſt frutes and tythes to ye preſtes and deakenes. And all though yat he wold yat ther ſhuld be all waye poore men in ye lande of yſraell/ yet he made an ordin- Deute. xv.
aunce agaynſt myſcheuous nede. And comandyd all the people that ther ſhuld be in no wyſe a nedye man and a begger amonge them as it is wrytten. And ſo in thys lawe he ordeyned ſufficiently ynough for hys people. And in ye tyme of the newe lawe chriſte aſſigned ye ſeculer lordſhyppes to temporall lordes as it is taught before/ And alowed ye comonte her lyuelood gotten by true marchaundyſe and huſboundrye and other craftys. And in [no] worde and enſaumple he taught hys preſtes to be proctoures for nedye people and poore at ye ryche men/ and ſpecifyed thes

poore/ and taught howe they that were myghty/ ſhuld make a purueaunce for ſoche poore folke yat they were not conſtrayned by nede for to begge/ as great clerkes marcke vpon thes wordes of ye goſpell where chryſte Luce. xiiij. ſayeth thus. Whan thou makeſt thy feaſt/ yat is of allmes/ call poore people/ feble/ lame and blynde He ſayeth not lett ſoche poore men call vpon ye/ but call thou vpon theym meanynge in yat/ that thou ſhuldeſt make a purueaunce for ſoche people/ yat they be not myſcheuouſly fautye. And for ye clergy he ordeined ſufficiently/ teching theym in worde and enſample howe they ſhuld holde theym appayde with lyue-lood and hylynge myniſtred to theym/ for theyr true laboure in the goſpell as it is written before. Of thys than thou mayſt ſe howe god in all hys lawes hath ſufficiently ordeyned for all ye ſtates that be founded and approuyd And howe it is agaynſt ye goodnes and wyſdom of god/ to ordeyne any ſtate/ but yf he ordeyned ſufficient lyuelood therto. Syth than thys ordenaunce of god was ſufficient as well for the clergye as for other men it ſemeth a foule preſumpcion to brynge in a newe and a contrarye ordinaunce of lyue-lood for clerckes vpon the ordinaunce yat Criſte hath made for theym before. Of ye whiche ordynaunce/ the clergye full many yeres after the begynnynge of Chryſtes chyrche/ whan it was beſt gouuernyd/ held theym well a payde. For thys meaneth that Chriſtes ordynaunce was inſufficient/ and worthy to be vndone And yf we take good hede/ they hadde no more nede to pleyne theym of thys ordynaunce/ than hadde the other two ſtates of hys chyrche/ which vnto this daye holde theym a payde with thys ordynaunce of chryſt/ were it fully kepte. And more ſekirnes and enſuraunce maye no man make of any thinge than chryſt hath of hys lyuelood to the clergye For chryſt not onely affermyth to ye people ye he wyll not fayle theym in lyuelood and hylinge/ but alſo prouyth thys by argu-mentes yat may not be affoyled/ So yat they be true

ſeruauntes to him. For Chryſte meanyth thus in his arguynge there. Syth god fayleth not bryddes and lyles and graſſe that groweth in ye felde/ nether hethen men. Howe moche rather ſhall he not fayle hys true ſeruauntes? And ſo this purneaunce of perpetuall almes yat oure clerkes ſpeake of/ meanyth faute of beleue and deſpeyre of the gracious gouernaunce of god. Syth than as it is fayde before/ it is no allmes to releue one wretche and to make another or moo/ and to make theim ryche wyth temporall lordſhippe/ the whiche bene forfendyd to ſoche people and namely yf ſoche almes geuynge be deſtroyenge or appeyringe of any ſtate approuyd by God in his chirche/ it will ſue that the endowynge of ye clargye with worldly lordſhippe/ ought not to be called allmeſſe/ but rather all a myſſe/ or waſtynge of goddes goodes or deſtroyenge of his ordinaunce/ for as moche as the clergye was ſufficiently ordeyned by Chriſte. For why/ this almes that clerckes ſpeake of here/ made many wretches and it was geuen to theym that had no nede. And thus it is empeyringe not only of one eſtate of ye chyrche/ but of all thre of the which I ſpake in ye begynynge. And ſo this almes geuynge hath made all oure realme nedy/ ye and as I ſuppoſe full nygh all chriſtendom full poore and nedy and miſcheuous ouer that it ſhulde haue bene yf the clargye had held theym a payde with chriſtes ordinaunce. But nowe thourough this perpetuall all a myſſe/ that the clarkes call almes/ chriſtes ordinaunce ys vndon in ſome landes holly and in Englonde for ye more party and it is lykely to be all vndone in proceſſe of tyme. For by a morteſyenge of lordſhippes/ ye lordes be vndone in great party. And many noble men becauſe they lacke their owne parte through foliſhe gifte of their aunceters be full nedy. Forthermore it may be vnderſtonde of this proceſſe/ yat withdrawyng of this lordſhippes from ye clergy and reſtoringe againe of them to the ſtates yat god hathe aſſigned them to/ ſhuld not be called robbery of holy

chirche as oure clerkes ſaye/ but rather rightwiſe reſtitucion of good wrongfully and theefly withold. And ther fore ther maye none othe or vowe binde any man to maytayne this theft and deſtruccion of goddes ordinannce/ and this great harmynge of Chriſtes chirche. As ye vowe of Iepte ſhuld not haue bounde him to kill and ſacrifice his owne doughter. Ne the othe of Herode ſhuld not haue bounde him to kill innocent Iohn. But as Iepte ſhuld a broken his othe or vowe and haue offered a nother thinge that had bene pleaſynge to god and accordinge with his lawe: As ſaynt Auſtyne ſayeth vpon the ſame ſtorye. So Herode ſhuld haue broken his othe and a ſaued innocent blood and ſore a repented him for his vnavyſed ſwerynge. And ſo ſhuld lordes nowe a dayes breake theyr othes that they haue unavyſely and without counſeyle of holy ſcripture ſworne to maynteine this theefte/ ye hereſy and ſymony as it is proued before/ the which oure clerkes call perpetuall almes And not ſue theire foliſhe dedes and othes yat they haue made to maynteyne this miſcheuous peruerttinge of chhriſtes ordinaunce. For as the ſtate of the clergye hath no power or leaue/ to make the people or lordes to ſynne deadly or to deſtroye gods ordinaunce in his chirche. So they haue no leaue or power of god to counceile or to conſtrayne in any caſe the lordes or ye people to ſwere for to maynteyne this endowenge of ye clerkes and religious folke/ which is full great thefte hereſy and ſymony/ and wounder harmefull to chriſtes chirche as it is ſhewed in this proceſſe and in other writen before. But the lordes ſpecially ſhuld ſe here/ what were pleaſynge not to theſe clerkes/but to god/ and that ſhuld they do. For her to they be bounde by vertue of their office vppe peyne of dampnacion. And there may no no man diſpence with them of yat bound ſtondinge her ſtate. For no man ſhuld put a nother grounde beſydes that/ yat is put which is chriſt Ieſu.

Loke well apon this reason.

And therfore men deme it a great ſynne to geue londe entayled by mennes lawe from ye parſone or kynred that it is entayled to/ ye although it be ſo that the parſone or kynred that ſoche lande is geuen to be nedye and haue leaue by goddes lawe to occupye ſoche maner londe or lordſhippe. And this is demyd full great ſynne among the people not onely to the geuer but alſo to the taker. For both they do dampnable wronge to him that it is entayled to/ as the people demyth ye although it be geuen for good and true ſeruyce that the receyuer hath done to the geuer before/ er elles by waye of almes of releuynge of the per[ı]one or kinred that it is geuen to. How moche rather than I praye you without compariſon is it a greater ſynne/ as well to the reaceyuers as to the geuers/ to take the lordeſhippes/ the whiche god that hath full lordſhippe vpon all the world hathe geuen by perpetuall lawe or right to the ſtate of ſecular lordes/ or geue this from the ſtate to the whiche god entayled this lordſhippe to a nother ſtraunge people off a nother lyne/ the which hadde neuer neade/ ne leaue of god to occupye it. And yf prieſtes cleyme tythes becauſe god graunted them to ye kynred of leuy/ yet ther argument is voide. For chriſte came of the lynage of Iuda/ to whiche lyne was no tythes graunted and ſo as men ſuppoſe this entayle was not confermyd by chriſte and his apoſtles to the prieſtes in the newe lawe.

For Gregory the tenthe ordeyned firſt tythes to be payed to curates only. And yet they cleyme ſo ferforthe tythes that no man maye lawefully withholde theym or miniſtre them ſaue they. Ne they maye be turned or geuen to any other ſtate or kynred ſaue onely to theym. Although men wolde do that vnder coloure or by tytle off perpetuall allmes. For this ſhulde be demyd of the clergye a dampnable ſynne and deſtroyenge of holy chirche and ſacrilege. How moche rather is it then an hydeous and dampnable ſynne/ to

Policro. Lib. vij.

geue or to take awaye the ſecular lordſhippes from the ſtate of ſecular lordes/ the whiche god had geuen and entayled to them by the ſame lawe and right/ by the whiche he hadde geuen the tithes to the prieſtes in the olde lawe. And this entayle was neuer interrupt nor broken vnto chriſtes tyme and his holy apoſtles. And than they confermed this entayle by lawe ſo ſtronge to the ſeculer parte yat no man (ſaue Antichriſte and his diſciples) may openly impugne this entayle as it is ſhewed before. And ſo as no man ſhulde preſume to withdrawe withholde or turne the tithes from the ſtate of preſthod/ as they ſaye/ ſo moche rather ſhuld no man preſume by geuynge or takinge to aliene ye temperall lordſhippes from the ſtate of ſeculer lordes. And thus clerkes haue not ſo moche coloure to ſaye yat the lordes and the laye people robbe them for as moch as they take their temperalities in to ye handes of ye clergy hath neuer the leſſe malice in it ſelfe. For as moche as it is done by ſimulacion of holynes/ ye whiche is double
Gene. iij wickednes. For thus Lucifer robbed Adam both of goodes of fortune/ of kinde and yet dothe the chirche of thes thre maner goodes. For right as lucifer dyd this harme to Adam and Eue vnder coloure of loue and frendſhippe and helpinge of them: ſo do nowe his angells/ thoſe ypocrites that tranfigure them ſelfes into angells of light/ and deceyue ye people by falſe beheſte of heuenly helpe yat they will procure to theym for their goodes as they ſaye/ and yf a biſſhope and his college or an abbate and his conuent maye not aliene fro them any of ye temporalties yat thei haue/ nor geue to their founder any of thos poſſeſſions that he hath geuen them/ what nede that euer he haue/ bounde onely by a poſityfe lawe or a tradicion that they them ſelfe haue made. And yf any ſoche lord ſhippes be withdrawen/ aliened/ or taken fro them by recheleſnes of their predeceſſoures/ they ought on all wiſe/ ye to the deathe laboure to get ye poſſeſſiones in

to their hondes agayne as they ſaye. Howe moche more than ſhuld not a ſecular lorde or a laye aliene fro him and his yſſue or fro the ſtate of ſecular lordes/ ye ſecular lordſhippes the whiche god hath lymyted to that ſtate/ ſyth he is bounde by the lawe of kynde to ordeyne for his children. And ouer this he is bounde by godes lawe to ſuſteyne the ſtate of ſecular lordes/ the whiche is auctoryſed in the chirche and his apoſtles. Of this proceſſe than yf a man take hede he ſhall perceyue the falſenes of this gloſe/ whan oure clerckes and religious folke ſaye that they hold theſe lordſhippes onely by title of perpetuall allmes. For certis ſyth theſe tythes and offerynges the which as I ſuppoſe counteruayle the ſecular lordes rentes of the realme or elles paſſe as it is full lykely/ for though they beleſſe in one chirche they paſſe in a nother and be ſufficient for all the prieſtes in chriſtendome yf they were euen dealed. Than it were no nede to amorteyſe ſecular lordſhippes to the ſtate of the clergye. The which amorteſyenge is vndoynge of lordes/ apoſtaſye of the clergye. And yf this amorteſyenge were not nedefull/ then were it no allmes as it is declared. And ouer the tythes and offerynges that be nowe off certeynte/ the clerckes haue many great and ſmall perquyſytis/ the whiche ſmacke of ſymonye and extorcion. As the fyrſt frutes of vacante benefyces/ prouynge of teſtamentes and money for halowenge of chapelles/ chirches/ chauncelles/ and other ornamentes of the chirche/ and for ſacryng of ordres/ and full many mo that for multitude may not well be numbred. For well nigh all theire bleſſynges be ſet to ſale and to prijs/in to chryſtenynge and confirmacion. Wherfore I may nowe ſaye as I ſayde at the begynninge. No man may put a nother grounde beſydes that/ that is put/ the whiche is Chriſte Ieſu. The which grounde of lyuynge chriſte grauntes to kepe that we maye eſcape the euerlaſtinge peynes of hell
A M E N.

¶ The husbandman.

Loo/ nowe by this treatyſe may ye well ſe
That aforetymes againſt the ſpiritualte
Men dyd invey/ ſhewinge their vyces.
Alſo here after this auctour dothe tell
What great Ieoparde it is and perell
For prieſtes to be in ſecular offices.
Ye/ and to lordes which againſt right
Suffre them therein or therto excyte
Prouynge it by their owne doctours and lawes

¶ Gentillman.

I beſeche the rede forthe the proceſſe
That the people may ſe their vnhappeneſſe
Which make all the world foles and dawes.

¶ Seynt Cipriane ſayeth yat by the counceile of biſſhops ther is made a ſtatute/ that all yat bene charged with prieſthode and ordeyned in ye ſeruys of clerkes/ ſhuld not ſerue but to the aulter and to miniſtre ye ſacramentes/ to preache gods worde/ and to take hede to prayers and oryſones. It is for ſothe writen. No man bering his knighthode to god: entryketh him with ſecular nedes. The which oure biſſhops and oure predeceſſours beholdinge religiouſly and purueynge holſomly/ deme that whoſoeuer taketh miniſtres of ye chirche/ from ſpirituall office to ſecular/ that ther be none offrynge done for him/ ne any ſacrifice holowed for his ſepulture. For they deſerue not to be named before ye aulter of god in ye prayer off prieſtes/ the whiche will clepe awaye prieſles and miniſtres of ye chirche from ye aulter. Thus ſayeth ſeynt Cipriane. Here men maye ſe how perelous it is to ye kyng and ſecular lordes to withholde any prieſte of chriſt in ſecular buſynes. This is proued thus. For euery ſecular lorde by the lawe of

hist. xxi. [lj.] iij.ca. Cipriane

the goſpell is gods bayly. But yf any bayly hyred a worckman with his lordes good and put him to his owne ſeruys/ he muſt be vntrewe to his owne lorde. Right ſo is any ſecular lorde to oure lorde Chriſt Ieſu/ but yf he amende hym/ that taketh a prieſte and putteth him in his ſecular office breakinge the heeſt of his lorde god that commaundeth/ thou ſhalt coueyet none other mannes ſervaunte. And he withdraweth hym fro the ſeruys of god and fro the kepinge of chriſten mennes ſoules/ ye which he hath taken charge of/ for which ſoules oure lorde Ieſu Chriſte toke fleſche and bloude and ſuffered harde dethe/ and ſhedde his owne harte bloode. This parelous doynge of ſecular lordes is bothe againſt goddes lawe and mannes. It is ageinſt gods lawe for as ſeynt Paule ij. Thi. ij. ſaieth. No man yat is a perfyte knight of god/ as euery prieſt ſhuld be by his ordre/ entromedleth him with worldly deades and buſynes. And for this ende that he may ſo pleaſe ye lorde to whoſe ſeruyce he hathe put him ſelfe/ and that is good. For ſoche worldly buſynes in clerkes is againſt their ordre. And therfore ye apoſtles ſaid as it is writen in Acto. vi ye dedes of ye apoſtles/ it is not euen/ vs to leue ye worde of god and miniſtre to boordes of poore folke. And yf it was vnequite as the apoſtles ſaide in their comone decree/ them for to leaue ye preachinge of goddes worde/ and miniſtre to the boordes of poore folke: Howe moche more vnequite and wronge to god and man it is/ preaſtes to leaue contemplacion/ ſtudye/ prayer and preachinge of goddes wor[d] and miniſtrynge to poore folke for the ſervyce of a ſecular lorde? It is alſo agaynſt the Popes lawe/ for he Linn. iij. de re. in fine ſpeaketh to a biſſhoppe and byddeth hym that he warne preaſtes and clerckes/ that they be not occupyed in ſecular offices ne procurators of ſecular lordes deades and her goodes. And yf preſtes and clerckes be ſo bolde to occupye theym in ſoche buſynes and if they fall after by loſſe of lordes goodes/ then ſayeth the lawe it is not worthy

yat they be holpen and ſocoured of holy chirche/ ſythe through theim holy chirche is ſclaundred. And ſaynct Gregorye wrote to the defenſoure of Rome in this maner. It is tolde to vs that oure moſte reuerente brother Baſyle ye byſſhoppe is occupyed in ſecular cauſes and kepith vnproffitable moote halles. Which thinge makyth him foule and deſtroyeth ye reuerence of preſthood/ therfore anone as thou haſt receiued this mandement/ compell him with ſharppe execucion to turne agayne. So yat it be not lefull to ye by no excuſacion to tarye fyue dayes/ leſt in any maner thou ſuffre hym any longer to tarye there in/ thou be culpable with hym agaynſt vs. And ſo byſſhoppes and other preſtes be bounde to teache and reforme lordes/ to withdrawe theym fro this ſynne and ſharpely to reproue preſtes and curates vnder them yat they occupye no ſecular office. This is proued thus by ye Ezechie. xxxiij. holy prophet Ezechiell ſayenge. Yf ye wayte or ye watcheman ſe enemies come/ and yf ye people be not warned and kepe not them ſelues but enemies come and ſle ye people/ then ſayeth god that ye people is taken in their wickednes. And of ye wayte yat ſhulde haue blowen his horne god will axe accountes and reckeninge of the bloode and of the deathe of ye people. But nowe to goſtely vnderſtandinge/ euery biſſhoppe ſhulde be a wayte or a watche man/ to tell and warne before to all ye people by his good luyinge and teachinge ye perell of ſynne/ and this is ye reaſon why biſſhoppes and other prelates and preſtes ſhuld not be occupyed with worldly deades and cauſes. For ſoche occupacions and charges make preſtes ſlepinge and ſlomobringe in ſynne. And therfore it is great perell to make ouer them goſtly waytes and watchemen/ as biſſhoppes/ parſones/ vicaries/ yat ben ſlepers in luſtes of ye fleſſhe and in ſlomebernes and blinded with pouder of couetyſe of worldly deades yat they nether can ne maye kepe them ſelfes ne no nother man. For of this perell and ſoche other/ a

prelate that hath witte and cunninge ſhuld ſharpely reproue and warne all maner men to the ſhedinge of his oune bloode as chriſt did And yf he ſo leaue and blame not them he aſſentyth to their treſpaſes and ſynneth deadly. For as ſayeth Malach. Preſtes lippes kepe cunninge and the people ſhall Mala. ij aſke the lawe of god of his mouth/ for he is the Angell of god/ yf he kepe well the ordre and degre of preſthood. And therfor it is not lefull to any man to drawe to ſeculer offices and buſynes ye meſſangeres of chriſte/ that hath ſo vtterly forfendyd theym both in worde and dede ſecular offices in preſthood. &c.

¶ Husbandman.

Syr howe lyke ye nowe this olde treatyſe
Yf ſo be noble men wold it aduertyſe
Puttynge a parte pryuate affeccion.
Shuld they not perceyue here euydently
That the clergye dothe theym great iniury
Retaynynge thus temporall poſſeſſyon?

¶ Gentyllman.

Nowe I promyſe the after my iudgement
I haue not hard of ſoche an olde fragment
Better groundyd on reaſon with ſcripture.
Yf ſoche auncyent thynges myght come to lyght
That noble men hadde ones of theym a ſyght
The world yet wolde chaunge perauenture
For here agaynſt the clergye can not bercke
Sayenge as they do/ thys is a newe wercke
Of heretykes contryued lately.
And by thys treatyſe it apperyth playne
That before oure dayes men did compleyne
Agaynſt clerkes ambycyon ſo ſtately.

¶ Husbandman.

Concernynge thys treatyſe and lyke matters
I haue hard ſaye of my forefathers
Howe in kynge henry the. v. raygne.
What tyme as ye dyd ſpecyfye
The clergye perſecutyd the goſpell fercely
Cauſynge moche chryſten people to be ſlayne
The kynge at the laſt hauynge informacyon
Thourough ſeryous conſyderacyon
Of ſoche proper matters as thys is,
Beganne to note the clergyes tyranny
And what temporaltees/ they dyd occupye
Their ſpirituall ſtate ferre a myſſe.
Wherfore he determyned certeynly
To depryue theym temporally
Of all theyr worldly gouuernaunce.
Whos pretence/ as ſone as they perceyued
Amonge theym ſelfes they Imagyned
To get the kynge ouer in to fraunce.
That whyles he conqueryd ther his ryght
In england do what they lyſt they myght
Theyr froward tyranny to fulfyll.
Which counſeil/ thus brought to paſſe
The kynge euer after ſo buſyed waſſe
That he could not performe hys ſayde wyll.

¶ Gentyllman.

So moote I the/ it was happye for the kynge
That by ſoche a colour they could hym brynge
From medlynge with that caſe any more.
For hadde he it ones erneſtly begonne.
They had put hym to a confuſyon
Euene as they dyd other kynges before.

¶ Husbandman.

What ſuppoſe ye they wold haue done?

¶ Gentyllman.

Mary/ fyrſt with a fayre interdyccion
To courſſe the lande as blacke as pytche.
Than to inhybyt ſayenge and ſyngynge
Of mattyns/ maſſe/ and belles ryngynge
With chriſten buryall of poore and ryche.
Beſyde that precheres euery where
Shuld haue brought men in ſoche fere
By theyr threatnynge exclamacyon.
That their malycyous partye to take
Subgettes ſhuld theyr prynce forſake
Contrarye to goddes ordynacyon.
Euene as they dyd in hygh Germany
To the Emperour lewes of Bauerye
Whom Pope Ihone ſought to confounde
And ſo dyd the clergy as I vnderſtande
Vnto kynge Ihon here in Englande
To kynge Steuen/ and henry the ſecounde.

¶ Husbandman.

They ſaye kynge Ihone was poyſoned
Becauſe an halfe peny lofe of breed
He ſayde/ he wold make worthe. xij. pence.

¶ Gentillman.

Tuſhe that is a caſt of theyr comon gyſe
Soche infamy of prynces to deuyſe
To cloke theyr oune tyrannous vyolence.
For hadde not kynge Ihon gone aboute
From their temporaltees to put theym owt
He hadde bene longe after a lyues man.
But murder they neuer ſo ſhamefully
They can geue it a cloke full craftely
Sayenge/ nobis non licet occidere quenquam.
Whan they brennyd the newe teſtament
They pretendyd a zele very feruent
To maynteyne onely goddes honour.

Which they ſayde with proteſtacyon
Was obſcured by tranſlacyon
In englyſſhe/ cauſynge moche errour.
But the trueth playnly to be ſayde
Thys was the cauſe why they were a frayde
Leaſt laye men ſhuld knowe theyr iniquite.
Which through goddes worde is ſo vttred
That it were not poſſyble to be ſuffred
Yf to rede ſcripture men had lyberte.
Alſo after the ſame maner a faſſhyon
Subtelly to colour theyr abhomynacyon
They deſtroyed cronicles not longe a gone.
Which for certeyne poyntes vnreuerently
Soundynge agaynſt the kynges auncetrye
As they ſaye/ were brent euerychone.
But for all that/ they ſhulde haue been ſpared
From burnynge: had they not ſo declared
The clergyes abhomynable exceſſe.

¶ Husbandman.

I ſuppoſe then/ that they vſe the ſame wayes
In burnynge of heretykes nowe a dayes
Whom they purſue with great furyouſnes.

¶ Gentillman.

No fayle/ they perſwade temporall menne
Thes heretykes (as they ſaye) to brenne
Leaſt other good chriſtians they ſhuld infecte
But ye cauſe why they wolde haue theim rydde
Is onely that theyr vnhappynes nowe hydde
They dreede leaſt they ſhuld openly detecte

¶ Husbandman.

By my trouth it is nothinge vnlickly.
For let one lyue neuer ſo wyckedly
In abhominable ſcandaliſacion.

As longe as he will their church obaye
Not refuſynge his tithes duely to paye
They ſhall make of him no accuſacion.
Howbeyt let him ones begynne to pynche
Or withdrawe their tithinge an ynche
For an heretike they will him aſcite.
Wherfore I wonder moche of the temporalte
That in performynge the clargyes cruelte
To burne ſoche parſones they haue delyte.

¶ Gentillman.

It is no merueil yf thou marcke well
The clargye ſayenge yat it is goddes quarrell
Their miſcheuous murdre to execute.

¶ Husbandman.

So they are not a knowen by their wyll
That it is their cauſe chriſten men to kyll
But the faute vnto other they impute.

¶ Gentyllman.

Touchinge that/ another tyme at leyſer
I ſhall ſhewe the more of their maner
But nowe I can not tary verely.

¶ Husbandman.

Well ſyr/ yf ye may no longer abyde
Oure lorde be your continuall gyde
Grauntinge ye trouth to be knowen openly.

A compendíous

olde treatyse/ shewynge/ howe that we ought to haue the scripture in Englysshe.

Th[e] excusacyon of ye treatyse

Though I am olde/ clothed in barbarous wede
Nothynge garnyſſhed with gaye eloquency
Yet I tell the trouth/ yf ye lyſt to take hede
Agaynſt theyr frowarde/ furious frenefy
Which recken it for a great herefy
And vnto laye people greuous outrage
To haue goddes worde in their natyfe langage

Enemyes I ſhall haue/ many a ſhoren crowne
With forked cappes and gaye croofys of golde
Which to maynteyne ther ambicious renowne
Are glad laye people in ignorance to holde
Yet to ſhewe the verite/ one maye be bolde
All though it be a prouerbe daylye ſpoken
Who that tellyth trouth/ his head ſhalbe broken.

¶ Vnto the Reader.

GRace and peace: not that ye worlde geuyth/ but from god the father and oure ſauioure Ieſu Chriſt with increace of the holy ſpryt be with the and all that thurſte ye truthe. Amen. ¶ Con-

ſyderynge ye malycioufnes of oure prelatz and theyr adherentes whiche ſo furioufly barke a geynſt ye worde of God/ and ſpecially the new teſtament tranſlatyd and ſet forthe by Maſter William Tyndale/ which they falſely pretende to be ſore corrupte. That ye may knowe yat yt is only the inwarde malyce whiche they haue euer had ageynſt the worde of God. I haue here put in prynte a tretyſe wrytten aboute ye yere of oure lorde a thouſande foure hundryd. By which thou ſhalte playnly perceyue/ yat they wolde yet neuer from the begynnynge admytte any tranſlacion to ye laye people/ ſo yat it is not ye corrupte tranſlacion yat they withſtonde. For yf that were true the ydle bellyes wold haue had leyſer Inough to put forth a nother well tranſlatyd. But yt is theyr owne myſcheuous lyuynge yat mouith them accordyng as Chriſte ſayd. Ihonn. iij. Euery man that workyth euyll hatyth ye lyght/ ner comyth to ye lyght leſt hys workes ſhulde be reproued. &c. Thus mayſt thou ſe that bycauſe their workes are nought and not bycauſe yt is euill tranſlatyd/ they ſo furioufly refyſte the worde of god whiche is the trew lyght. For yet was ther neuer none tranſlatyd but other with falſhed or tyranny they put yt downe. Wherfore I exhorte the reder not to conſydre and note ye wordes but the matter. And praye to god to ſende ye rulers hartes to vnderſtonde ye trewth and further ye fame and the god of all comforte be with the AMEN

¶ Thys treatyſe more than an. C. yere olde
Declareth howe owre prelatis do ferre a myſſe
Which of frowarde preſumpcion are ſo bolde
To forbede the worde of god in engliſhe
For as the prophete ſaieth bleſſed he is
That exercyſeth him ſelfe diligently Psal. i
In ſcripture night and daye continually.

FOr to make vpon antichriſt I take figure of king Antioche of whome gods lawe ſpeaketh in ye boke of Machabeijs/ for righte as kinge Antioche came in the ende wellnygh of ye olde lawe/ and brent the bokes of gods lawe/ and compelled ye people to do maumentry. So now Antichriſt ye kinge off clergy that lyuen worſe then hethen preſtes/ brenneth nowe nygh the[e]nde of ye new lawe th[e]euangely of Chriſte that is nyghe ye ende of ye world/ to deceyue wellnygh all the worlde/ and to proue ye ſeruauntes of god. For nowe god ſhall knowe who will ſtande by his lawe/ for Sathanas as prophetes ſaye is nowe vnbounde and hathe ben. CCCC. yeres and more for to inhabit oure clergye/ as he did the clergye of the olde lawe/ but now with moche more malyce. For as they dampned Chriſt ſo now oure biſſhopes dampne and bren goddes lawe/ for bycauſe it is drawen into our mother tounge. But it ought to be (and we ſaued ſhuld be) as we ſhall proue by open euidence thorowe goddes helpe. Firſt we take witneſſe of Boetius de diſciplina ſcolarium/[2] that ſaythe that childerne ſhulde be taught in the bokes of Seneke. And Bede expoundeth this ſayenge/ and ſaythe that childerne in vertues ſhulde be taught. For the bokes of Seneke ben moralles and for they be not taught thus in there youthe they contynue ſtill euyll maneryd and be vnable to conceyue the ſubtyle ſcience of trouthe ſayng/ ye wiſe man is as a cleane myrror new pulliſhed Wiſdome ſhall not enter into a wicked ſoule. And moche is herof the ſentence of Bede. And Al-

Ye may se it is no nouelteis yat the bishoppes burne ye gospell.[1]

Reade robynhode/ saye oure masters.

[1] The marginal notes are evidently inserted by the Editor of 1530, and do not belong to the original text.

[2] It must be recollected that the whole of these references are to manuscript copies.

gaſell in his logyke ſaieth/ the ſoule of man is a cleane myrror newe puliſhed in which is ſeyn lightly the ymage of vertue. And for the people haue not cunnynge in youthe they haue darke ſoules and blinde with ignorance/ ſo that they profyt not in vertue but in falſnes and malice and other vices/ and moche is therof ye matter. Sythen hethen philoſophers wolden the people to profyt in naturall ſcience/ howe moche more ſhuld chriſten clerckes will ye people to profyt in ſcience of vertues/ for ſo wold god. For when the lawe was geuen to Moſes in ye Mount of Sinai/ god gaue it to his people in ther mother tonge of Ebrue/ that all the people ſhuld vnderſtande it/ and commaunded Moſes to reade it to them vntyll they vnderſtode it/ and ſo he did/ as it is playne Deute. xxxi. And Eſdras alſo redde it in theire mother tonge/ fro morowe vntyll none as it is playne in the firſt boke of Eſdras Ca. viij. And he redde it apertly in the ſtreate and the eares of ye people were intently geuen therto/ in ſo moche yat the people fell into greate weping for ye miſkeping of ye lawe. Alſo gods lawe ſaith Deutero. xxij. that fathers ſhuld make the lawe knowen to their ſonnes/ and the ſonnes yat ſhulde be borne of them ſhuld ryſe and teache theſe thinges to ther ſonnes. And ye holy apoſtle ſeynt Peter in ye fourth chapter of his firſt boke ſpeaketh after this maner/ ſayenge. Whoſoeuer ſpeake/ ſpeake he as ye worde of god: and euery man as he hath taken grace of knowinge/ ſo miniſtre he forth to other men It is wrytten playnly in the boke of noumbres Chapter. xi. When the prophet Moſes hadde choſen ſeuenty eldermen/ and the ſprite of god reſted on them and they propheſyed. Two men beſydes them/ Eldad and Medad/ propheſyed in ye tentes/ and Ioſue the miniſtre of Moſes ſaid to Moſes/ forbyd thou them. And Moſes ſayde/ what envieſt thou for me? Who ſhall let yat all the people propheſye/ yf god gyue them his ſpirite? Alſo it is redde in ye

moses letted no man to prophesye.

goſpell yat ſaynct Iohn euangeliſt ſaid vnto Chriſt/
Luce. ix. lorde we ſhall forbid one that caſteth out ſpirites in thy name/ which foloweth not vs. And Chriſt ſaid do not forbid for who ſo is not againſt vs is with vs. And vnto the ſame agreyth well the prophefy of Iohell whiche ſeynct Petre preachinge to the Iewes ſtrongly alleged as Luke recyteth in the ſeconde chapter of the actes of the apoſtles ſayenge after this maner. That god nowe in the laſte dayes ſhall ſhede out his ſpirite vpon euery fleſch.

But they saye only master doctor can vnderstande ye scripture.

For god ſayeth your ſonnes and doughters ſhuld prophefy/ and your yong men ſhall ſe viſyons. And vpon whit ſonday god gaue knowlege óf his lawe to diuerſe nacions without any excepcions in ther mother tonge/ by the vnderſtanding of one tounge. And of this it is notabyll ſithen the laye people in the olde lawe had their lawe in ther mother tounge/ but the lay engliſhe people in the newe lawe haue it as all other nacions haue/ ſyns Chriſt bought vs as he did other and hath geuen to vs the ſame grace as to other. For ſaynt Peter. Actu. xi. was reproued for he had baptyſed Cornelij and his felows that were hethen men. And Peter anſwered and ſayde Yf god haue gevyn the ſame grace to them that he hath to vs/ who am I that may forbyd god? As who ſaythe it lyeth not in the power of men. Than who art thou yat forbiddeſt ye people to haue gods lawe in ther mother tounge? we ſaye yat thou art Antichriſt himſelf. For Paule ſaieth. i. Corin. x. I will euery man to ſpeake with tounges/ more forſothe to prophefy/ alſo he ſaith howe ſhall he ſaye Amen vpon thy bleſſynge that woteth not what thou ſayſt. Vpon this ſaith doctor Lyre.[1] Yf the people vnderſtonde ye prayer of ye prieſt it ſhall the better be ledde vnto god/ and the more deuoutly anſwere Amen.

Here youre owne master Lire yf ye will not here Paul.

[1] Nicholas de Lyra, a voluminous writer. He was a converted Jew who became a Minorite at Verneuil in 1291, and died at Paris in 23, Oct. 1340.

Alſo Paul ſaith in the ſame chapter. I will rather fyue wordes to be ſpoken to the vnderſtanding of men/ then ten thouſand yat they vnderſtand not. And. lxx. doctours with other mo before the incarnacion of chriſte tranſlated ye bible out of Ebrue into Greke. And after ye aſcenſion many tranſlated all ye bible in diuerſe langages/ as into ſpanyſh tonge/ frenſhe tunge/ almanye/ and italy/ and by many yeres haue had it. It was hard of a worthy man of Almayne that ye ſame tyme was a flemmyng whoſe name was Iames Merland which tranſlated all the bible into flemyſh. For whiche dede he was ſomonned before the Pope of great malyce. And the boke was taken to examinacion. And truely he approued it. And then it was delyuerd to him agayn vnto confuſion of all his enemyes. Worſhupfull Bede in his firſt booke called de geſtis Anglorum. chapter. iij. telleth that ſaynt Oſwolde the Kyng of Northumberlande aſked of the ſkottes an holy biſhoppe Aidan to preache to his peo-
ple/ and the kyng him ſelfe interpreted it in engliſhe to the people. Sythen this bleſſed deade of this Kynge is alowed of all holy churche/ whye not nowe ought it as well to be alowed/ a man to reade ye goſ-
pell in Engliſhe to the people/ ſythen that ſeynt Paule ſaith yf oure goſpell be hidde/ it is hidde in them that ſhall be dampned. And he ſaith alſo he that knoweth not ſhall not be knowen of god And therfore venerabilis Bede ledde by the ſpirite of god tranſlated a greate parte of the bible into Engliſhe/ whoſe originalles ben in many Abbeyes in England. And Ciſtercienſis. libro v. chaptre. xxiiij. ſaythe that the Euangely off Ihon was drawen into Engliſhe by the forſayde Bede whiche Euangelye off Iohn and other Goſpels ben yet in many places of ſo olde engliſhe that ſcant can anye engliſhe man reade them. For this Bede reygned in the yere off oure lorde god. vij. hundred and. xxxij. Alſo Ciſtercien.

A fearefull sayenge.

libro. vi. chaptre. i. ſaythe that kyng Al[f]red ordyned open ſcoles of diuerſe artes in Oxforde and he turned the beſt lawes into his mother tounge and the Pſalter alſo/ he reygned in the yere of oure lorde god. viij. hundred. lxxiij. And ſaynt thomas ſayth ſuper librum politicorum expounding this worde/ barbarus/ that barbarus is he that vnderſtondyth not yat he readeth in his mother tonge. Wherfore the apoſtle ſaith If I knowe not the vertue of the voice to whome I ſpeake I ſhalbe to him barbarus/ that is to ſaye/ he vnderſtandeth not what I ſaye/ nor I what he ſaith. And ſo all tho preſtes that vnderſtonde not what they readyn by ther mother tonge be called barbarus/ and therfore Bede did drawe into engliſhe liberall artes leſte engliſhe men ſhuld be come barbarus/ hæc Thomas. Alſo Lincoln[1] ſayeth in a ſermon that begynnith/ Scriptum eſt de leuitis. Yf any prieſte ſaye he can not preache/ one remedye is/ reſigne he vppe his beneſyce. Another remedy yf he will not thus/ recorde he in the weke the naked texte of the ſondaye goſpell that he haue the groſſe ſtorye and tell it to the people/ that is yf he vnderſtonde latyn/ and do he this euery weke in the yere he ſhall profyt moch. For thus preched oure lorde ſayenge Ihonn. vi. The wordes that I ſpeake to you be ſpirit and lyfe. Yf he do not vnderſtonde latyn go he to one of his neighboures yat vnderſtondeth/ which will charitably expoune it to him/ and thus edifye he his flocke. Vpon this argueth a great clerke and ſaithe/ yf it be laufull to preache ye naked texte to ye people/ it is alſo lefull to write and read it to them. Alſo ſir[2] William Thoriſby archebiſhop of Yorke[3] did do draw a treatyſe in

Resygne in no wise but apon a good pensyon.

The same treatise is in ye

[1] The famous Robert Grosse-tete, who was Bp of Lincoln, bet. 11 June 1235—9 Oct. 1253.

[2] The usual prefix at the time to a priest's name.

[3] Rather John de Thoresby, who was Archbishop of York bet. Sept. 1348-Nov. 1356.

engliſhe by a worſhipfull clercke/ whoſe name was Gatryke/ in the whiche were conteyned the articles of beleue/ the ſeuen dedly ſynnes/ the ſeuen workes of mercy/ the. x. commaundmentes.[1] And ſent them in ſmall pagines to the commyn people to learne it and to knowe it/ of which yet many a copye be in england. Alſo Richard[2] the heremyte of Hampole drewe into engliſhe the Pſalter with a gloſe and the leſſons of dirige and many other treatices/ by the whiche many engleſhemen haue ben greatly edifyed. And they ben curſed of god yat wolden let ye people to be lewder then they ben. But many men nowe be lyke vnto ye frendes of Hiob/ yat whiles they enforced to defende god they offended in him greuouſly. And though ſuche as be ſlayne do myracles/ neuertheles they ben ſtynkynge marters.

chirch over againste London stone at this houre.

This ſaieth Richard ye heremyt expouning this verſe/ Ne auferas de ore meo verbum veritatis vſquequaque. And Chriſt ſaieth yat men ſhuld deame them ſelf to do great pleſaunt ſeruice to god in killing of his people. Arbitretur ſe obſequium preſtare deo. &c. Alſo a man of london whoſe name was Wyrynge had a bible in engliſh of northen ſpeache whiche was ſeyne of many men and it ſemyd to be. C C. yeres old. Alſo it is knowen to many men in ye tyme of king Richerd ye. ii. yat into a parlement was put a bible by th[e]aſſent of. ij. archbiſſhops and of the clergy to adnulle the bible that tyme tranſlated into Engliſhe with other Engliſhe bookes of th[e]expoſicion off the goſpells whiche when it was harde and ſeyn of lordes and of the comones. The duke of Lancaſter Ihon anſwered thereto ryght ſharpely ſayenge this ſentence/ we will

This prophesye of christ must be fulfilled take hede

[1] This must be the *Speculum Christiani*, which exists in MS., and was also printed by Machlinia. If so, this paragraph fixes the authorship; respecting which see Mr. Halliwell in *Archæologia*. xxxiv.

[2] Richard Rolle de Hampole [*b.* at Thornton in Yorkshire, *d.* 1349.] His *Pricke of Conscience* was published by the Philological Society in 1863, and some of his *Prose Treatises* by the Early English Text Society in 1866.

not be refuſe of all other nacions. For ſythen they haue goddes lawe whiche is the lawe of oure belefe in there owne langage/ we will haue oures in Engliſhe whoſoeuer ſay naye. And this he affermyd with a great othe Alſo Thomas Arundell Archebiſhoppe off Canterbury ſayde in a ſermon at weſtmeſter/ at the buryenge of Quiene Anne/[1] that it was more ioye of here than of any woman that euer he knewe. For ſhe an alien borne hadde in engliſhe all the. iiij. goſpels with the doctours vpon them And he ſaid that ſhe had ſent them to him to examen/ and he ſaide that they were good and trewe. And he blamyd in that ſermon ſharpely the negligence of the prelates and other men. In ſo moche that he ſaide that he wold leaue vp the office of Chaunceler and forſake worldly buſynes/ and gyue him to fulfyll his paſtorall offyce/ for that he had ſeyn/ and redde in tho bokes. And after this promyſe he became ye moſte cruell enemye that mighte be againſte engliſhe bokes. And therfore as many men ſayne God ſmote him with a cruell dethe[2] as he didde alſo Richard flemyng biſſhoppe of Lincolne.[3]

Ypocrisy is ye nature of all bishoppes.

Neuer trust bishop as longe as he kepeth his possessions

[1] Anne of Bohemia, the first wife of Richard II. She was buried on Monday, 3 August 1394, at Westminster. Arundel was at this time Archbishop of York.

[2] Thomas Fitz Allan of Arundel, also called Thomas Arundel, was consecrated Bp of Ely, 9 Apr. 1374, was five times Lord Chancellor of England, was translated to York on 3 Apr. 1388, and thence to Canterbury on 25 Sept. 1596. He died 19 Feb. 1414. "His end (being as some report it) was very miserable; his tongue swelled so big in his mouth, as he was able neither to eat, drink nor speak in many daies before his death, and died at last of hunger."—F. Godwin, Bp. of Landaff, *A Catalogue of the Bishops of England, &c. p.* 155. *Ed.* 1615.

[3] The see of Lincoln was filled in succession by two men who at one time had been disciples and coadjutors of Wyckliffe. Philip de Repingdon, who was Bishop between 24 Mar. 1405—10 Oct. 1419: and Richard Fleming, who was consecrated Bp. by the Pope's own hand on 28 Apr. 1520, and died at Sleaford on 25 Jan 1531, respecting whom Bp. Godwin says:—"For two things he is famous: one, that he caused the bones of *Wickcliffe* to be taken vp and burnt in the yeare 1425, being required by the Council of Sienna so to do, and the other, that he founded Lincoln College in Oxford 1430."—*Idem.* p. 300.

Bp. Fleming's death seems the latest personal allusion in the text. It is alluded to in so distant a manner as to afford a presumption that the treatise was not written for a number of years after.

And yet oure biſhops ben ſo indurate and ſo ferre ſtrayed from god that they haue no grace one to beware of a nother/ but proudely againſt all reaſons and euidence of gods lawes/ and doctours ſentences/ they brenne gods worde the whiche hathe brought thys realme to vndoynge for euer but if godes grace be the more/ for thys cruell deade is cauſe of peſtilence/ hungers/ warres/ and that alſo this realme ſhalbe conqueryd in ſhort tyme/ as ſaynct Edward ye kyng and confeſſor propheſyethe in his booke yat beginnith thus/ Sanctus Edwardus rex vidit ſpiritualibus oculis. And therfore it were good to the Kyng and to other lordes to make ſome remedy agaynſt this conſtitucion of Antichriſt that ſaythe it is vnlawfull to vs englyſhemen to haue in englyſhe goddes lawe/[1] and therſore he brennythe and ſleythe them yat maynteyne this good deade/ and that is for default that the kyng and lordes knowen not ne wyll not knowe ther owne office in maintenance of god and his lawe. For as ſainct Auſten ſaithe the Kyng with his knyghtes repreſentyn the godhede of Chriſte/ and preſtes the manhode of Chriſte/ Rex eſt vicarius diuinitatis/ et ſacerdos eſt vicarius Chriſti humanitatis/ hæc Auguſtinus in de queſtionibus veteris et nouæ legis. ca. xci. And if the kyng deſyer to knowe perfytly his offyce/ he maye fynde men to ſhewe to hym bookes that truely and perfytly ſhall enforme hym to doo his office

Wher is ye auncientblode yat was in england in these dayes.

Et nunc reges intelligite erudimini qui iudicatis terram.

[1] The Constitution of Archbishop Arundel is to the following effect:—"Therefore we enact and ordain that no one shall henceforth translate of his own authority any text of Holy Scripture into the English or other tongue by way of book, pamphlet, or tract: neither shall any such book, pamphlet, or tract be read, whether composed in recent times by the said John Wycliffe, or since, or which may hereafter be composed, in part or entire, openly or in secret, under pain of the greater Excommunication. Unless the same translation be approved by the Diocesean of the place, or if need be, by the Provincial Council. Whosoever shall act contrary to this shall be punished as guilty of Heresy and error."—Lyndewode's *Provinciale, &c.* V. *c.* 4. *De Magistris, p.* 286. *Ed.* 1679.

to the plefaunce of god. But this can not he lerne of Byſhoppys for they enforme hym after Antichriſtes lawe and ordenaunce for his lawes nowe reignen. Yet agaynſt them that ſayn ye goſpell in englyſhe wold make men to erre/ wote they well yat we fynde in latyn langage more heretykes then of all other langages for the decre. ſaythe. xxiiij. xciij. Quidam autem heretici/ that there be founden ſyxty laten heretykes. And if men ſhuld hate any langage for hereſy then muſt they hate laten. But god forbede that any langage ſhuld be hated for hereſy ſythen manye heretykes were of ye diſciples of ye apoſtles. For ſainct Ihonn ſaithe they haue gonn owt of vs but they were not of vs. And Paule ſaithe it behouyth hereſys to be/ and antichriſt makythe many mo heretykes then there ſhuld be for he ſtoppythe ſo the knowyng of gods lawe/ and punyſheth ſo them that he knoweth yat haue it/ yat they dare not comen therof openly to haue trewe informacion/ and thys makyth layemen yat beſyren and louen to knowe gods lawe to goo to gyther in pryuyte and conceyuen by theyr owne wyttes many tymes hereſys ye which hereſies in ſhort tyme ſhuld be deſtroyed/ yf men myght haue free comenyng openly/ and but if this maye be had moche of ye people ſhall dye in hereſy/ for it lyethe neuer in Antichriſtes power to deſtroye all englyſhe bookes for as faſt as he brennethe/ other men ſhale drawe/ and thus ye cauſe of hereſy and of ye people that dyeth in hereſy is ye frowardnes of byſhoppes that wyll not ſuffer men to haue opyn comoning and fre in the lawe of god and therfore they be cowntable of as many ſowlys as dyen in thys default/ and are traytors to god in ſtoppynge of his lawe ye whiche was made in ſaluacion of ye people. And nowe they turne his lawe by ther cruell conſtitucyons into dampnacion of ye people

Bisshops will not teache against their god their bely.

How Antichrist is cause of al heresyes.

Is not this turninge ye rotys of ye tres vpward

as it ſhalbe prouyd apon them at the dayte of dome for gods lawe ſaithe/ *Stabunt iuſti in magna conſtantia aduerſus eos qui ſe anguſtiauerunt, & qui abſtulerunt labores eorum. &c.* For that the other men laboren they brennen/ and yf owre clergy wold ſtudy well this leſſon of ſapience to ye ende/ they ſhuld mowe rede therin theyr oune dampnacion/ but yf they amend this defaulte with other defaultes. Saithe not the holy man Ardemakan in the booke of queſtions that ye wurſhupfull ſacrament of ye alter maye be made in eche comen langage. For he ſaithe ſo diden ye apoſtles. But we couet not thys/ but yat Antechriſt geue vs leaue to haue the lawe of ower beleue in engliſhe. Alſo they yat haue comonyd moche with ye Iewes/ ſaye yat they haue in euery lande yat they be borne in/ ye byble in ther mother tounge/ yat is Ebrewe And they be more practyſe therin than annye men/ ye aſwell ye lewde men as ye preſtes. But it is redde in her ſynagoges amongeſt ye people of ther preſtes to fulfyll ther preſtes office and to ye edificacion of ye poraile/ that for worldly buſynes and ſlewthe maye not ſtudye it. Alſo the. iiij. euangeliſtes wrote ye goſpell in diuerſe langages/ as Mathewe in Iurye/ Marke in Italy/ Luke in Achaie/ and Ihonn in Aſie. And all theſe wrotte in ye langages of the ſame contreys/ alſo Tobye ſaithe Chap. xiij. that god diſperged/ ſprede/ or ſcaterid ye Iewes abrode among the hethen people yat they tellynge vnto theym ye merucylles of godde: they ſhuld knowe that there were nonne other god/ but god of Iſraell. And god ordyned his people to beleue his lawe wrytten among them in ther mother tounge/ vt patet Ge. x. vij. and Exo. xiij. In ſo moche the boke of Iudithe is wrytten in Calde ſpeche/ vt patet per Hieronimum in prologo eiuſdem. Alſo the bookes of Daniel/ and of Eſdre ben written in Calde/ vt patet per Hieroni. in prologis eorundem/ alſo the booke of Iohel in Arabyke and Syre ſpeche/ vt patet per Hieroni. in prologo eiuſdem.

Reade Sapien vi. and vij.

Alſo Ezechiell the prophet propheſyed in Babylon/ and lefte his propheſye vnder the mother tounge of Babylon/ vt pater per Hieronimum in prologo eiuſdem Alſo the propheyſe of Iſaie is tranſlated in to the tounge of Ethiope/ as Hie. concludyth in primo prologo Gene. Then ſythen the darke propheſyes were tranſlated amonges the hethen people yat they myght haue knowlege of god and of the incarnacion of Chriſt/ moche more it ought to be tranſlatyd to englyſhe people that haue receiuyd the faythe and bounden them ſelfe to kepe it vpon payne of dampnacion/

Mathei. xxviij. ſythen Chriſt commaunded his apoſtles to preache his goſpell vnto all the worlde and exceptyd no people nor langage. Alſo Origen tranſlated the byble owt of Ebrewe into Greke with helpe of other in the yere of owre lorde god CCxxxiiij. Alſo Aquila tranſlated in the tyme of Adrian the emperoure in the yere of oure lorde. C.xxiiij. alſo Theodoſion tranſlatid it in ye tyme of th[e]emperowre Comede. liiij. yere after Aquila/ alſo Simacus tranſlated it in the tyme of th[e]emperowre Serene. xxx. yere after Theodoſion. viij. yere after Simacus it was tranſlated the auctor vnknowen yn the tyme of Aiexander the emperowre/ And Ierome tranſlated it into latyn/ vt in cronicis Ciſtercien. li. ij. ca. xxxij. And after that Ierom had tranſlated it into laten/ he tranſlated to women moche of the bible. And to the maydens Euſtochia and Paula/ he tranſlated the bookes of Ioſue of Iudicum and Ruth and Heſter/ and Eccleſiaſtes/ Ieremy/ Iſaie and Daniell/ and the. xij. prophetes/ and ye. vij. canonyke epyſtylles/ vt patet in prologo eorundem. And ſo all men maye ſe here by Ierom/ yat it was neuer his entent to bynde ye lawe of god vnder his tranſlacion of laten but by his owne dede geuythe leaue to tranſlate it into euery ſpeche/ for Ierom wrytythe in his. lxxviij. epyſtle to this man Acleta/ that he ſhuld enforme his daughter in the bookes of the olde lawe and the newe/ Alſo in his.

lxxv. epiſtle he wrytythe to ye virgin Demetriadis/ that ſhe ſhuld for to encreaſe her ſelfe in vertue rede nowe vpon one booke/ and nowe vpon another. And he ſpecifiethe vnto her that ſhe alſo rede the goſpell/ and the epiſtylles of the apoſtles And thus Th[e]englyſhe men deſyre to haue the lawe of god in englyſhe/ ſythen it is called the lawe vndefyled conuertyng ſowlys in to clennes/ lex domini immaculata conuertens animas/ but Antechriſt ſaithe that it is corrupte with ye litterall lettre yat ſleyth ſowlys takyng his auctorite of Paule/ that ſaithe/ litera occidit ſpiritus autem viuificat. That is the lettre of the ceremonies of ye olde lawe ſleyth the Iewes/ and them that nowe vſen them/ but the ſpirite of the newe lawe quykenethe trewe Chriſten men/ ſythen Chriſt ſaythe my wordes ben ſpritte and lyffe. Alſo we take enſample of holy virgyns to loue to reade the goſpell as they diden/ as Katheryn/ Cecyle/ Lucye/ Agnes/ Margaret/ whiche alegyd the holy goſpell to the infidels/ that ſlewe them for the keping therof. Of theſe foreſaid auctorites it is prouyd laufull/ that both men and women laufully may reade and wryte gods lawe in their mother tonge/ and they that forfenden this they ſhewe them ſelfes heyers and ſonnes of the firſt tormentors/ and werſe/ for they ſhewen them ſelfes the veraye diſciples of Antichriſt/ whiche hathe and ſhall paſſe all the malyce of tyrauntes that haue ben before in ſtoppyng and peruertynge of gods lawe whiche deade engendrythe greate vengeaunce to fall in this realme/ but yf it be amendid For Paule ſaithe Roma. i. The wrathe of god is ſhewyd from heuyn vpon cruelnes and vnryghtfulnes of theſe men that with holden the trowthe of god in vnryghtwyſnes/ Reuelatur enim ira dei ſuper omnem impietatem et iniuſticiam hominum eorum qui veritatem dei in iniuſtitio detinent. Now god of hys mercy geue vnto ower kyng/ and to ower lordes grace of trewe vnderſtandyng to amende this default principally and all

But my lordes say yat it maketh men heretikes and peruerteth soules.

other/ then ſhall we mowe eaſely to be amendid. For vntyll it be amendid there ſhall neuer be reſt and peace in thys realme.[1] Who that fyndythe or redythe this lettre put it furthe in examinacyon and ſuffer it not to be hydde or deſtroyed/ but multyplyed for no man knoweth what proffyt maye come therof. For he that compiled it / purpoſyth with goddes helpe to mayntayne it vnto the deathe/ yf neade be. And therfore all chriſten men and women/ praye that ye vorde of god maye be vnbounde/ and deliuered from the powerof Antichriſt/ and renne amonge his people. Amen.

¶ Emprented at Marborow in the lande of Heſſen/ by me Hans Luft/ in the yere of owre lorde. M. CCCCC. and. XXX.

1 From this, it would seem that this Treatise was written in the turmoil and troubles of the Wars of the Roses.

Muir & Paterson, Printers, Edinburgh.

BSB Bayerische StaatsBibliothek
MDZ Münchener DigitalisierungsZentrum Digitale Bibliothek

Roy, William / Barlowe, Jerome / Arber, Edward,

Rede me and be nott wrothe, for I saye no thinge but trothe

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